

YOU and YOUR HAND

YOU and YOUR HAND

*THE LAST WORD ON THIS
FASCINATING STUDY*

By
“CHEIRO”
The World-famous Seer

*Drawings and Illustrations of Normal and Abnormal
Marks, Signs and Lines found on the Hand.
Drawings and Diagrams by Olga Hall-Brown.*

Some of the interesting and famous hands described:

MARY PICEFORD	IRENE RICH
DOUGLAS FAIRBANE	ERICH VON STROHEIM
MRS. PHERR A. HEARST	ELLA WHEELER WILCOX
W. T. STEAD	THE PRINCESSE DE MONTGELTON
DR. METER, the Chicago Poisoner	COUNTESS HAMON
PRINCE LOUIS NAPOLEON	MADAME NORDICA
LADY DUFF GORDON	VISCOUNTESS CURZON
LILLIAN GISH	GLADSTONE
SERGE EISENSTEIN	NAPOLEON I

“The face may deceive—but the hand never.”—NAPOLEON I.

THE ENGLISH BOOK DEPOT
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YOU AND YOUR HAND

FOREWORD

THIS book will probably be the last I shall ever write on the study of hands.

After more than forty years of professional work and investigation of this subject in Europe and America, the "hour-glass of time" warns me to be prepared to give the final results of my investigations to humanity at large.

Believing as I do, and having proved by extensive experience the value of this study for parents who wish to give every possible advantage to their children, I shall explain as simply as I can the indications of character and meotality as shown by the shape and nature of the hand, and by the lines written on the palm.

Although my other works on this subject published at various times throughout my career have dealt with it thoroughly, and have met with unusual acknowledgment and approbation, there is a difference between this book and all the others. It is probably my last book on the subject, and for that reason will not only contain the foundation on which my previous works were compiled, but will give the finishing-touches to that study of humanity I have made so peculiarly my own.

This work is not a mere copy of my former books, no matter how explanatory they may have been, but contains original and fresh matter drawn from years of more advanced experience—the result being, I

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humbly submit, the most complete and extensive work that has ever been given to the world on a subject of interest and advantage to all classes.

“Forewarned is forearmed!”—words of more force and meaning to-day than ever before. The “battle of life” is *not* becoming more easy. The struggle for survival grows *more* intense day by day. Therefore a study that can help men and women to know themselves—realize their weakness and recognize their successful tendencies—must be *of inestimable importance to those who would succeed*.

There is a logical reason for the lines of the hand telling the story of life with unfailing accuracy, and this will be subsequently explained. I must, however, say *en passant* that this study is only one more of the many books of nature where God writes its history on leaves, on stones and on everything.

I am not attempting to make my readers believe in something that is based on superstition. Contrary to common conception, the Study of the Hand has occupied some of the greatest minds in all ages. Its beginnings are lost in the night of antiquity that has no dawn.

In all countries, in all civilizations, the Study of the Hand has always been associated with the Study of Life itself. Thousands of years before Christ, the Chinese carved the hand and its mysterious lines on their monuments and temples. So did the Japanese, the Persians and the Hindus.

This latter race which was once custodian of the sublimest knowledge the world has ever known, first evolved the study of the lines and shape of the limbs of the body. This study they called Samudrika. From this in course of time they evolved a higher form of body study which they called Hastarika, or the *study of the lines of the hand*.

People who in their ignorance disdain the wisdom

of ancient races, forget that the great past of India contained secrets of life and philosophy that following civilizations could not controvert, but were forced to accept.

For instance it has been demonstrated that the ancient Hindus understood the "precession of the Equinox", and made the calculation that it took place once in every 25,850 years. The observation and mathematical precision necessary to establish such a theory has been the wonder and admiration of modern astronomers. They with their modern knowledge and up-to-date instruments are still quarrelling among themselves as to whether the "precession", the most important feature in astronomy, takes place every 25,850 years or every 24,500 years. The majority believe that the Hindus made no mistakes, but how they arrived at such a calculation is as great a mystery as the origin of life itself.

It is to the same wonderful people that we owe a great deal of the knowledge we possess on the study of the hand. I have related in my "Language of the Hand"*, how I was privileged in India to see and examine a sacred book kept by one of the descendants of the Joshi caste. In it drawings of hands with their lines had been kept from time immemorial, with explanation of how, when and where each mark had been proved correct.

During the Mongolian invasion of India, the invaders destroyed all manuscripts and works on occultism, for fear the conquered races should by such means have any advantage over their enemies. Thus it came about that when India recovered her independence, the new generations within her boundaries had lost for ever her priceless records on such subjects as the study of the hand and astrology.

*"Cheiro's Language of the Hand." Herbert Jenkins, Ltd., London.

They started these studies anew, but were influenced by Chinese and Mongolian theories. In consequence such studies in India have been, and are very widely divergent from the original rules of the far distant past. For this reason present-day hand-reading and astrology, as practised in India, is distinct and different from these sciences as carried on by other nations whose records were not tampered with, and so came down the ages more or less intact to the present day.

Such an explanation does much to account for the fact that in Hindu palmistry the lines on the hand are called by names that do not appear to accord with manuscripts that have come down to posterity from such sources as the Chaldean, Egyptian and Greek civilizations.

As symbolism is, however, the secret language of all mankind, by interpreting Hindu symbolism we can discover that in many examples the Hindu meanings are similar, and conform to the rules laid down by those masters whose knowledge is derived from other sources.

In an old book written in Sanscrit in my possession, the meanings given to the lines on the palm are worked out in pictures. At the end of what we call the line of life appears the design of *an elephant*, indicating that the line reaching this portion of the hand, promised extreme long life—the elephant being an animal which can live to an enormous age.

In another case, in the place of the line that is commonly called “the line of sun”, success or position, this old book presents instead of a line, a design of a pagoda or royal palanquin, thus indicating the same meaning of wealth, position or power.

I will now trace the history of this ancient study of the hand from another point of view.

Authentic records exist in various libraries in the world which prove that such studies as astrology and palmistry have their origin in the farthest dawn of time. History tells us that Seth, the third son of Adam, was so versed in astrology that he foresaw the Deluge, and in order to preserve his knowledge for future generations, he caused two large pillars to be erected on which he carved the Signs of the Zodiac and explanations of the planets.

This is confirmed by the Hebrew historian Josephus who, writing his book, "The Antiquities of the Jews", in or about the year 70 A.D. relates that he himself had seen "one of the pillars of Seth still standing in the land of Syria".

The famous English astronomer, the great Newton, writing on the origin of astrology says, "the Egyptians determined the length of the solar year and fixed the solstices in the reigns of Ammon and Memnon; and the King of Sais, by the assistance of a priest of Egypt, created the science of Astrology, grounding it on the aspects of the planets."

Out of astrology was born the Study of the Hand. It was found that persons who had the planet Jupiter in a powerful position in the horoscope had the same qualities expressed by the first finger of the hand having the base or mount under it large or well developed. If this finger was short or crooked and the mount under it hollow or depressed, the planet Jupiter held an inferior position in the horoscope.

In the course of time the first finger became designated as "the finger of Jupiter", the second that of Saturn and so on with the other fingers and mounts of the palm.

Even the most casual student of this study is aware that if what is called the Mount of Venus (the ball of the thumb), is found large or well developed, the sensual side of the nature will be more in evidence.

than when this portion of the palm is flat or depressed in appearance.

This point alone is borne out by medical science, which demonstrates that what is known as the "great palmar arch" or main blood vessel from the body passes under this part of the palm. Consequently if this blood vessel is extra large, the Mount of Venus is more developed. One draws the inference therefore, that when the force or strength of the body is unusual, the passionate tendencies will be more in evidence—sensuality being largely dependent on robust physical health and strong circulation of the blood.

The study of the thumb alone goes far to prove that palmistry is a natural science built on observation and genuine research. The famous French scientist and writer, d'Arpentigny, said: "the thumb individualizes the man".

Sir Charles Bell has in his works called attention to the fact that on the paw or hand of the chimpanzee, which is the nearest approach to the human, the thumb—although well formed in every way—does not reach the base of the first finger. The deduction therefore is, that the longer and better formed the thumb, the more the man has developed beyond the brute creation.

The most casual observation will prove this to be so. A man with a short, clumsy-looking, thick-set thumb will be coarse and brutish in his nature, while a man or woman with a long, well-formed thumb will have highly developed intellectual faculties, backed up by strong will and determination.

A visit to a lunatic asylum is an illuminating lesson to the student. Here the weak-looking, badly-formed thumbs of the inmates will convince him of the important relation of this member of the hand to character and will-power.

Elsewhere in this book will be found a chapter dealing fully with the subject, giving illustrations from types of hands criminal and otherwise in support of the statement that "the thumb individualizes the man".

It is to the far-famed ancient Greek civilization that we owe the foundation of what I may call the more practical and advanced side of the Study of the Hand.

History records that many of the most celebrated of the Greek philosophers not only practised this study themselves, but also taught it to their pupils. The ancient Greek civilization is still considered the highest and most intellectual the world has ever known. It is significant that it was in such surroundings that palmistry or cheiromancy—from the Greek word *Cheir*, the hand—found favour in the eyes of those highly cultivated philosophers whose works and teachings are perpetuated to-day in all of the great universities and colleges of the world.

Again going back to history, we find that Hispanus discovered on an altar dedicated to Hermes, a book on Cheiromancy written in letters of gold. This he sent as a present to the world-conqueror, Alexander the Great, as "a study worthy the attention of an elevated and inquiring mind".

History also informs us that this Study of the Hand was practised by such philosophers as Pythagoras, Aristotle, Anaxagoras; also by Paracelsus, Pliny, Cardamis, Albertus Magnus, and the Emperor Augustus.

It is on record that the Roman Emperor Cæsar was so well versed in the Study of the Hand, that on one occasion when a foreign prince presented his credentials, Cæsar asked to see his hands. After examining them he denounced him as an impostor,

as "he could not find any signs of royalty or royal descent indicated by his hands".

All this goes to prove that the study in question is not only one of the most ancient in the world, but one that has occupied the serious attention of the most exalted minds in history.

Students in modern times therefore, need not be ashamed or discouraged, if in following it they encounter the sneers of the ignorant, who—having no idea of the noble record of ancient lineage that lies behind it, class the science as something to be tabooed, or not worthy of their "superior intelligence".

I will touch on the reason for the study of Cheiromancy falling into disrepute during the Middle Ages, not only as a matter of interest for the ordinary reader, but for the benefit of the student who is entitled to know the history of the subject, he endeavours to master.

Unfortunately the statement has to be made that the power of the Church has always been directed against any form of knowledge not sponsored by itself. In the first place, the Study of the Hand was considered by the fathers of the Church to be the "Child of Pagans", and consequently of doubtful origin.

It also embodied Fate or Predestination, which was totally in opposition to the earlier doctrines of the Church, although in later years the Episcopalian branch laid down in its 17th Article of Religion that "predestination to life is the everlasting purpose of God".

So determined became the prejudice against the idea of knowledge being derived from a study of the hand, that the translators of the Bible mistranslated the seventh verse of the thirty-seventh chapter of Job. In the original Hebrew this verse reads: "God placed signs and marks in the hands of all the sons of men

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that all men might know their works." In the English version this is mistranslated to read: "God sealed up the hands of men that all men may know God's works."

This verse, about the middle of the 16th century, caused one of the most important discussions among theologians that has ever taken place, some of the greatest thinkers of that age, such as Franciscus Valesius, Schultens, Lyrannus and Debreo, advocating that the verse should read that the lines of the hand were placed there that "all men might know their works". In spite of such opposition by these authorities, the mistranslation remained in the English version, while in many others the verse was suppressed altogether.

About this period the Church started a vigorous crusade against all manuscripts or books that in any way dealt with what was called "hidden knowledge", otherwise occultism in any form whatever.

The order was given out in all churches and in all countries, that any person possessing manuscripts or books, on such a "subject of the Devil" as Palmistry, Astrology, Alchemy, or Magic, was to hand over such things to the priests and have them destroyed or burned in the public square. Failure to obey this order was punishable by death—any person afterwards discovered in possession of such books being burned alive at the stake.

The result of such a drastic order was that most priceless manuscripts and books on such subjects were destroyed—or lost. By "lost" I mean withdrawn from the public, for in many cases the priests kept the most valuable for themselves. Eventually the greater part reached the library of the Vatican in Rome, where some hundreds of volumes on Astrology, Occultism and Palmistry may be found in the present day.

In England, not only was this order carried out with the utmost severity, but about this time Henry VIII proclaimed himself "Father of the English Church", and had an Act of Parliament passed against all "Palmists, Astrologers, Witches and Workers of the Devil", condemning all such as "rogues and vagabonds", to lose their possessions, to stand one year in the public pillory, and then be expelled from the country.

Perhaps this much-married monarch was afraid his wives might learn their fate.

Strange as it may seem, this narrow-minded king had a daughter called Elizabeth, who, on coming to the throne, not only encouraged such tabooed studies, but actually consulted Dr. John Dee, her favourite palmist and astrologer, on all important matters of state.

Dr. John Dee's father, Rowland Dee, had held an appointment in the Court of her father, Henry VIII. Yet it was amongst such hostile surroundings to occultism in all forms that this famous Palmist and Astrologer was born. Fate has indeed a strange way of avenging itself against oppression.

In 1558 when Queen Mary, called "Bloody Mary", died, the young Queen Elizabeth sent for "my good and learned Dr. Dee" to fix an auspicious day for her coronation.

He selected by astrology the 14th January, 1559, and subsequent events for England proved that he had made no mistake in his choice of the date.

It was by Queen Elizabeth's express wish that John Dee appeared continuously at her Court, where he was presented, according to history, by the Queen's favourite, the Earl of Dudley.

From this date commenced a series of Dr. Dee's remarkable predictions. The Queen on numberless occasions rode over attended by her Court,

to the old cottage where he lived in Mortlake.

On the 17th September, 1580, she went without warning to see him. Dee was called to her couch, and Her Majesty pulled off her glove "that he might read her hand". He warned her against making any alliance or marriage with Philip of Spain, and foretold the coming of the Great Armada. This latter prediction so impressed the Queen, that on her return to the Tower of London, she sent for Raleigh and ordered him to have ready at Portsmouth "fire ships" to resist the coming invasion.

What England owes to both Palmistry and Astrology can never be adequately estimated, yet it was this very country which persecuted Palmists and Astrologers for hundreds of years with the greatest severity.

On the death of Queen Elizabeth, James the First came to the Throne, and commenced at once a campaign against Palmists, Astrologers, Witches, and as his Act of Parliament adds: "all who traffick with the Devil".

This Act is still in force. It was actively revived during the reigns of the various Georges, also under Queen Victoria, King Edward VII, and the present monarch, King George V. During the last three years Palmists have been prosecuted all over the country, and in many cases sent to prison.

Yet such is the irony and humbug of it all—Raymond Lilly, the astrologer, was summoned before Parliament to explain his reasons for actually predicting the Fire of London, and received as a reward the sum of one thousand pounds.

Later he was commanded to appear before Charles I at Hampton Court to predict His Majesty's fate. Had the king followed the astrologer's advice he might have kept his royal head on his shoulders to the natural end of his life.

Queen Anne had Van Galgebrok, her palmist and astrologer, placed upon the pay roll of the Privy Purse. It is recorded that he predicted three years in advance the exact date of her death.

Coming to a more personal matter and nearer our own time, it is a matter of history that I predicted the Boer War and the month in which Queen Victoria would pass away.

When King Edward VII was Prince of Wales I read his hands under extraordinary circumstances. So that I should not know who my subject was, his hands were passed through curtains at Lady Arthur Paget's house in London. From them and my system of numerology, I foretold the date of his coronation, and the exact year, month, and day of his own death.

This so impressed Queen Alexandra, that when the king was seriously ill in Buckingham Palace in June, 1902, and the coronation postponed, she sent for me to impress upon him that my predictions would hold good that the date of the coronation would take place as I had foretold, on August 9th, 1902, and that his own life would be good for another eight years.*

Call it "Mental Science" or anything you wish, but Queen Alexandra sent me a message next day that my words had so cheered the royal invalid that he immediately showed signs of rapid improvement, and had given orders that the coronation should be fixed for the date I named.

I met King Edward several times during his reign, but as these meetings are not in keeping with the work under consideration, I have included them in my book of Memoirs.†

*King Edward VII died 6th May, 1910

†"Confessions: Memoirs of a Modern Seer," by "Cheiro".
Messrs. Jarrold's Ltd., London

In "Cheiro's World Predictions" published in 1926, among other things affecting the present Royal Family of England, I predicted serious illness for King George to commence in the latter part of 1928 and last until 1930. This, as everyone knows, is exactly what happened. Many of my other predictions for the English Royal Family have already been fulfilled, as well as events concerning the British Empire.

I am quoting these facts to show students what can be done by honest, conscientious work.

There is no question that accurate predictions of coming events *can be made* by a legitimate study of the lines of the hand. I have some thousands of letters in my possession from persons in all parts of the world who have taken the trouble to write and tell me how and where certain predictions I have made have proved true. When it is remembered how few will go to the trouble of writing, it becomes a record that some editors have called "unique in history". These facts I give impersonally in order to give credit to the science which has enabled me to make such predictions, and to assure students of the certain reward of sincere study.

As to why the future can be foreseen in the lines of the hand, my own theory is as follows:—

In the first place it is reasonable to suppose that every portion of the brain, like every other living organism, is in a continual state of evolution and change. These changes must alter and affect the brain cells, and through them the nerve system of the entire body, especially those to the lines of the hand.

Therefore, it follows that a man or woman at say, twenty years of age, may commence some new development of thought or education which is fated to alter his or her entire course of life at forty or fifty as the case may be. At twenty the change has

already commenced in the brain, and may even then, by affecting the brain cells, have registered its effect on the nerve system and more particularly on the nerve-connections between the brain and the hand.

Medical science has demonstrated that by generations of continual use, the nerves from the brain to the hand have become extra highly developed; that the hand, whether passive or active, *is in every sense the immediate servant of the brain.*

Meissner, in the "Astronomy and Physiology of the Hand", published in Leipzig in 1853, showed the importance of the corpuscles in the hand. He demonstrated that what he called "these unyielding molecular substances" were found in the tips of the fingers, the lines of the hand, and disappeared completely at the wrist; that these corpuscles contained the ends of the important nerve fibres from the brain; that during the life of the body they gave forth certain crepitations or vibrations which ceased the moment life became extinct.

The famous Abercrombie wrote: "the communication of perceptions from the senses to the mind has been accounted for by motions of the nervous fluid, by vibrations of the nerves, or by a subtle essence resembling electricity or galvanism." Muller in his writings further confirmed this idea.

Herder, in his work: "Idées sur la Philosophie de l'Humanité" also writes in favour of their theory.

Sir Charles Bell states: "in the examination of a skeleton a zoologist recognizes that the inequalities and ridges found upon the surface of the bones are the result of the action and pressure of muscles and nerves". From the broken fragment of a bone a scientist can build up the entire structure and proportions of the dead animal; its race, habits, and even the diseases it would be liable to suffer from.

If such, as has been proved, can be done from the

fragment of a bone, from this standpoint alone, how much, I ask, may we not do by a careful study of that most important member of the body—the hand?

Is there anything ridiculous then, in the idea that the hand specialist—as the true palmist is—should be able to describe the health, the surroundings of the past and present, and even the probabilities of the future from an examination of the hand independent of any other theory?

That the lines on the palm are not made by work can easily be proved by the simplest consideration on the part of the ordinary observer.

If they were made by work, a seamstress toiling her hands some thousands of times a day in pursuit of her work, should logically have more lines on her palm than the society woman of leisure. The exact opposite, however, is the case. The seamstress becomes a mere machine, not increasing the number of lines on the hand, while the woman of luxury and ease, having an active brain (even if it may be only occupied by organizing garden parties, dinners and dances), *will have hundreds more lines than her more mechanical sister.*

The other theory that I have to present, although more mysterious, may be not less true.

It is that the soul in its prison-house, the body, may prisoner-like write its history, its hopes, fears and ambitions on the lines of the hand, to be read or not, as the case may be.

There is still another theory that may be the solution of it all—it is that of the "sub-conscious" brain—the mystery by which science explains the inexplicable, without being able to solve it—that God-like essence within one, which knows past and present, the trials of the future it must pass through on its road towards perfection; the dangers, the temptations that await it; even the death and the

kind of death that must finally release it for the greater life beyond.

This theory may be rejected by what is called abstract science, but that is no reason why it should not be true. Science with all its research has never yet discovered *what life is*. It has still to answer a thousand and one questions that humanity asks concerning the common things of day to day.

Science does not deny that the "sub-conscious" brain exists. It cannot disprove the words of Emerson: "a little consideration of what takes place around us every day, must show us *that a higher law than that of our own will regulates events*".

What then, if that "higher law" acting through the sub-conscious mind does not write our past, present and future in the lines of our hands? What then if that seventh verse of the thirty-seventh chapter of Job is not the answer to the mystery: "God placed signs and marks on the hand of all the sons of men that men might know their works"?

The question of Fate or Free Will must be reasoned out according to each person's individual view or religious belief, and following the education of each person. There are some who cannot possibly accept the theory of a fixed destiny between the points of Birth and Death; to others everything happens in ordered sequence from the birth of a world to the mystery of that text which states: "not even a sparrow falleth to the ground but He knoweth it".

My own view, which I present for what it is worth, is that what is called Fate may exist on broad lines as may be exemplified by the rise and fall of nations, through great wars, great catastrophes and such like causes affecting humanity in masses. But as good and evil are the balancing poles in Nature, so is Knowledge the equalizing poise in Destiny,

whereby the God-like power of Will or Miod may be called into play, to work with or against Fate, as the case may be. As this is not a theological treatise, one example of what I mean may suffice.

An engine-driver may receive a warning in advance that a broken bridge some ten or twenty miles ahead spells catastrophe for himself and the train he is driving. If he is a sensible man he will accept the warning—wait for the bridge to be repaired—and so save his life and the lives of others. If, on the contrary, he is too stupid or headstrong to be guided by the knowledge he has gained he will dash on to destruction.

I cannot give a better illustration of what this Study of the Hand can do in giving advance warnings of broken bridges on life's track than the following story:

During my first season in Loodoo I read Oscar Wilde's hands from behind curtains at a large reception. He was then at the very height of his fame. I told him his Lines of Fate and Success were broken just seven years further on. Instead of taking the warning, he turned and announced gravely to the assembled guests: "Cheiro may be right. As Fate keeps no road-menders on her highways—*Che Sara Sara*—what is to be, will be".

This otherwise clever man could not realize that the "road-mender" was in himself. He made no change in his habits and so he went headlong to his doom.

Against this example I have seen many others who have taken warning of the "broken road", pulled up in time, saved themselves and in many cases others with them.

It is here that this study would be of inestimable value if used by parents to find out the hidden tendencies of their children. Not only might they be

able to save their loved ones from wasting endless years in pursuit of some career that could never bring success, but they could avert the heart-ache of uncongenial work followed because a child's parents or grand-parents had made a success in that particular kind of work.

How often do parents see 'a loved' child grow up the "square peg in the round hole" they put him in, and blame God or fate for the failure.

In hundreds of cases narrow-mindedness or religious prejudice has prevented parents from taking advantage of the warnings that this study could place at their disposal.

In regard to such matters as health and inherited or incipient disease, I know of no study that can give such accurate warnings of not only the nature of the malady, but also the date—often long years in advance—when if the warning is not taken, it may be too late to combat the danger.

In all such cases the "broken bridge" might have been repaired—but those terrible words "too late" too often turn life into a tragedy instead of the beautiful creation it might have been.

In the following pages of this work it will be my privilege to give many illustrations of "broken roads or bridges" that it has been my lot to meet with in my long professional experience.

"CHEIRO".

CHAPTER I

THE DIFFERENCE BETWEEN THE RIGHT AND LEFT HANDS

THE first principle I use in the reading of hands is that the left "is the hand you are born with—the right is the hand you make". The most casual observer is at once struck with the difference seen between the lines of the left and right hands. I therefore advocate that at the commencement of reading, both the left and right should be closely examined together.

If there is very little variation in the lines of the two hands, one may safely conclude that the subject has led a vegetable life and practically remained as he was born. The most important line to notice for changes will naturally be that of the Line of Head. On the left hand it may slope towards the Mount of Luna indicating an imaginative and dreamy nature, whereas on the right hand it may have become perfectly straight. This will at once indicate that the practical side of the nature has been developed, and the inherited tendencies, artistic or imaginative, deliberately laid aside.

On the other hand, the change may be seen in the opposite direction—namely that the Line of Head on the right hand has sloped towards the Mount of Luna whereas on the left it is marked as perfectly straight. The reverse has therefore taken place, and it often indicates that the subject being born with a practical trend may have been engaged in business or commerce for some years and later in

life developed imagination or artistic tendencies.

This is very often seen in the case of a writer or artist who has deliberately broken away from the tradition or conventions of his family.

Changes may, of course, be seen in all the other lines in the hand, the meaning of the difference in every case being that the indications shown on the right hand are produced by developments and alterations from the characteristics and circumstances shown by the left.

It is quite usual to find the Line of Fate looking as if it were tied down to the Life Line on the left hand—whereas on the right it may stand out boldly from the Life Line with a space as big as a quarter to half an inch between the lines. The inference to be drawn is that the subject had been greatly hampered by home circumstances, or people binding him through love and affection in the early years, and that he had by developing great independence of character, broken free from such conditions.

In reference to health, the comparison of the two hands is most important. For instance one may show a very poor, badly-formed line of life in the left hand, and a strong, powerful-looking line in the right. One can then say with absolute authority that in the early years bad health and great delicacy had been present, whereas by the life led in later years robust vitality and strong constitution had been developed.

When the Life Line is found broken in both hands, it is usually a distinct sign that the life will not be long, and where the break is found in both hands would be the threatened point of death. Should, however, the break be found on the left and not on the right, the inference then is, that at the date where the break is marked on the left hand there is likelihood of serious illness from which—accord-

ing to the date of reading—the person has or will completely recover, averting the danger of death.

As I will go into all these questions later in great detail line by line, I will conclude by the simple statement that the left hand shows the hereditary or inherited qualities, whereas the right shows the developed talents or tendencies, or those that will be developed as the life goes on.

In consequence of this interesting characteristic of scientific palmistry, the future cannot be foretold from the lines in the left hand, as curiously enough lines indicating events are quite likely to appear in the left hand *after their passage*, whereas the right hand may show such things many years in advance.

It is a well known medical fact that the average human being uses the left side of the brain, and that the nerves cross and go to the right side of the body—consequently the right hand shows the faculties in use and those in process of development.

The old practice of reading the left hand because it was "nearest the heart" belonged to the many superstitions which degraded this science in the Middle Ages. But even to-day there are some so-called palmists who may be found still clinging to the old superstitions.

In order to make the study as easy and interesting as possible, I strongly recommend students to work from impressions of their hands rather than the hands themselves. The impressions can easily be obtained by walking into any printers' shop and asking the printer to roll on each hand a small quantity of printers' ink.

When this is done the hand is placed palm downwards on white paper, coated or glazed paper being the best.

The printer always has some means at his disposal

of cleaning the hands after the impressions have been taken.

Very soon, however, the student will prefer to get a small gelatine roller for himself, and in such a case I recommend him to use the ink used by the police of all countries for taking impressions of the hands of criminals. This can be obtained at all establishments which sell printers' commercial inks. It takes a long time to dry, but gives a very beautiful clear impression if the hands are firmly pressed on the paper.

The great advantage of having the roller and ink in the possession of the student is, that he can collect impressions of hands to assist him in his study.

There are many preparations suitable for cleaning the hands. These can be bought at a motor supplies department, or at any chemists' or drug store.

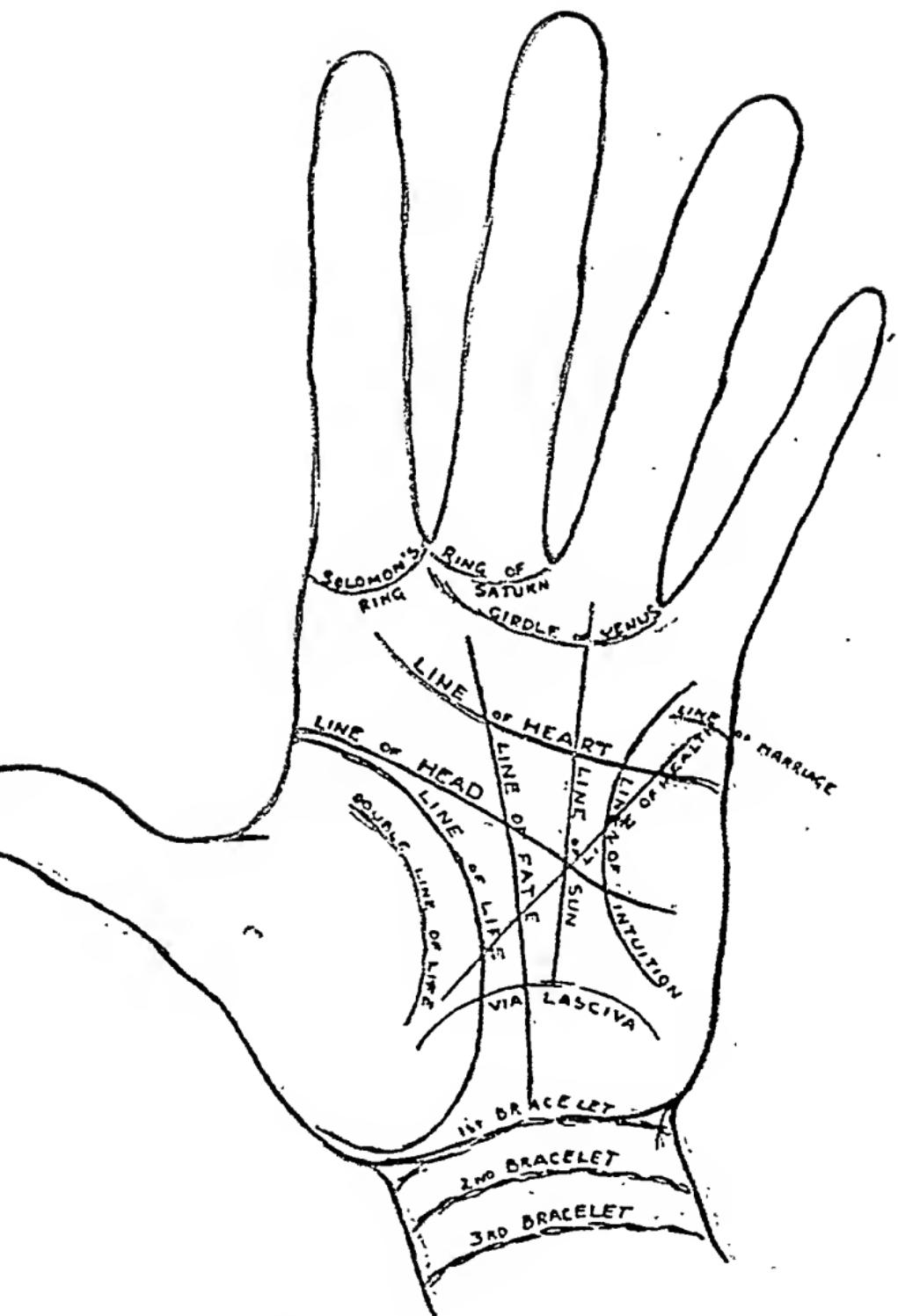


PLATE I MAP OF THE HAND

CHAPTER II

CHEIROMANCY—THE MEANING OF THE LINES ON THE HAND

THE word Cheiromancy is derived from the Greek word *Cheir*—the hand. From this Greek word I originated the name "Cheiro" as my *nom de guerre* or professional name, under which I have practised since I wrote my first treatise on the lines of the hand when I was twelve years of age.

The year before I reached my twelfth birthday, my mother, who was herself of Greek descent, taught me the meaning of the shapes of hands and what their lines indicated and handed over to me the considerable library she had collected on the subject. She little dreamed at that early period of my life that I would eventually take up the study seriously, make of it a profession, through it meet Kings, Queens, Presidents of Republics and many other of the most distinguished men and women of the age.

She had, however, at about this time in my life jotted down in her note-book some of the salient points in my character. Among other things she wrote the following: "My son has in his left and right hands the sign of the Mystic Cross. For this reason I have given over to him all the books of occultism I possess, and especially those on the Study of the Hand. I believe he will make good use of these books. Even now in his early years I have noticed how he studies such works more than all others. He is certain to become a writer, and

look on life, morals and its mental attitude towards others.

It indicates—and with unfailing precision—the leanings or tendencies of the brain; its inherited qualities, and those that have been developed by work, study or the vicissitudes of experience.

Like the needle of a compass it points straight across the palm, or downwards or upwards as the case may be, each and every deviation having its definite and distinct meaning.

Further it shows the character and even quality of the brain it represents. It shows in advance—*often many years in advance*—that “undermining something” that like a canker is already eating the tissues or brain cells, and preparing the way for the inevitable mental breakdown.

I will illustrate these points in the chapter dealing with the Line of Head itself.

The Line of Heart.

The Line of Heart (Map of the Hand), as indicated by the name given to it, relates to the affections rather than to the sensual or passionate side of the nature with which it is often confused.

The Line of Fate or Destiny.

The Line of Fate or Destiny (Map of the Hand) might be better understood were it considered the Line of Individuality or Personality.

The hidden God-essence of the man or woman, as it fights the battle—not of Fate, but with Fate, is indicated by this line. By its strength or weakness can be determined how the battle has gone, the “broken bridges” it has crossed, or whether the individuality has become submerged by the floods of “outrageous fortune”.

Again it shows the character of the individual

—the “I am” of the soul that urges it onward

Some hands have strongly marked Lines of Fate, which do not, however, attract other lines to them. In such cases the individuality may be strong, but it is more or less lonely or isolated, and may produce less effect than a more finely traced Fate Line with “influence lines” or “attendant lines” travelling as it were by its side.

Next in position running up the centre of the palm to, or towards, the base of the third finger, must be considered a still more mysterious line.

The Line of Sun or Success.

As the Sun is to the Earth, giving fertility, wealth and happiness, so this line is to the hand, or more especially so to the *Line of Fate or Individuality (Map of the Hand)*.

It is the most mysterious of all the signs. From the date at which it appears, especially if coming from the Fate Line, success in some form or another is usually a certainty. The nature of the success is estimated by the kind of hand on which it is found. A successful preacher may have this mark, so may a successful criminal for that matter.

This Line like the Sun it stands for, brings fruition to the purpose and ambitions of the individual.

It may bring publicity and glory to an actress or a film star. It is likely to be the turning-point towards fame. To a painter his first picture recognized. To a writer a first book accepted, but to one and all it is a marked period in the destiny—a milestone, white, red, or black, as the case may be.

The Line of Life.

The Line of Life (*Map of the Hand*) is that line traced round what is called the ball of the thumb. By its position, depth, freedom from breaks, islands

length, etc., may be judged the general health, constitution, and duration of life that may be expected.

The Line of Health.

The Line of Health (Map of the Hand) was in more ancient times also called the Hepatica. Again it has been called the "Liver Line" because in those days almost all ailments were put down to disorders of the liver. This line descends down the hand from underneath the fourth finger, otherwise called the Finger of Mercury.

Mercury in astrology represents the mind, and so worry and mental anxiety will often cause this line to deepen or to lessen according to the mental strain the person goes through. It is excellent if the line is missing from the hand, as its presence shows some unusual wear and tear on the mental machinery that is undermining the vital forces. When extremely strong in the early part, namely from the Mount of Mercury, to the end of the Line of Head, it denotes a tendency for nervous breakdown in the early years. Children with this mark heavily indicated should be spared in every way from mental work in their school routine. They should be made to rest as much as possible lest the anxiety over their examinations completely undermines their health.

As a rule, however, it is more marked in hands later on in life, and may be found increasing in strength from the Head Line downwards, until it cuts or injures the Line of Life.

Where these two lines meet is always a danger spot in the years indicated, and if the Health Line appears stronger than the Life Line at the point of impact, it is invariably the sign of breakdown and death.

The Line of Marriage.

The Line of Marriage (Map of the Hand) is generally considered as the line (or lines) found across the face of the Mount of Mercury at the base of the fourth finger. There are, however, other indications of love and marriage which I will explain fully when I come to the chapter dealing with this subject.

MINOR LINES OF THE HAND

The Line of Mars.

The Line of Mars (Map of the Hand), or as it is otherwise known—the Inner Vital or Double Life Line, as a rule rises on the Mount of Mars itself and runs down by the side of the Line of Life. It is generally a strongly marked line and cannot be confused with what are called Influence Lines on the Mount of Venus.

The Line of Mars denotes excess of health, especially on all square or broad hands, and on such types it usually adds to the nature a rather quarrelsome fighting disposition, as well as robust strength. It is an excellent mark to be found on the hands of soldiers or fighters of all kinds.

If found by a delicate looking Line of Life on a long, narrow hand, it appears to support the life, and often carries it past any dangerous breaks or signs of illness as it adds vitality to the constitution.

The Girdle of Venus.

The Girdle of Venus (Map of the Hand) is that broken or unbroken kind of semi-circle often found lying from the base of the first and second fingers and finishing between the third and fourth. As a rule this line is associated with highly sensitive intellectual natures. It has a peculiar relation to

the love nature, because it usually increases the mental desire for love and affection. People possessing this mark are usually enthusiastic over anything that engages their fancy, but they are people of mercurial moods—one moment in the highest spirits, the next despondent and gloomy.

When the Girdle of Venus goes over the outer side of the hand and comes in contact with the Line of Marriage, the happiness of the marriage will be interfered with on account of the peculiarities of the mental moods and temperamental vagaries of the subject.

The Ring of Saturn.

The Ring of Saturn (Map of the Hand) is very seldom found. It is not a good sign to possess. It appears to cut off the successful ending of the Line of Destiny. It also appears to accentuate the Saturnian nature, and with a very sloping Line of Head exaggerates the tendencies toward suicide.

The Bracelets.

The Bracelets (Map of the Hand) are not of much importance in relation to character or in the study of the hand itself. There is one point, however, that has a curious medical significance as it relates to weakness or some curious formation in the lower organs of the body. A bracelet arching into the base of a palm on a woman's hand foreshadows long, protracted child-birth and danger from such causes.

If, however, the bracelets are well formed, especially the top one nearest the palm, they increase the promise of sound health and robust constitution.

The Via Lasciva.

The Via Lasciva (Map of the Hand) is often confused with the Health Line. It is, however, totally

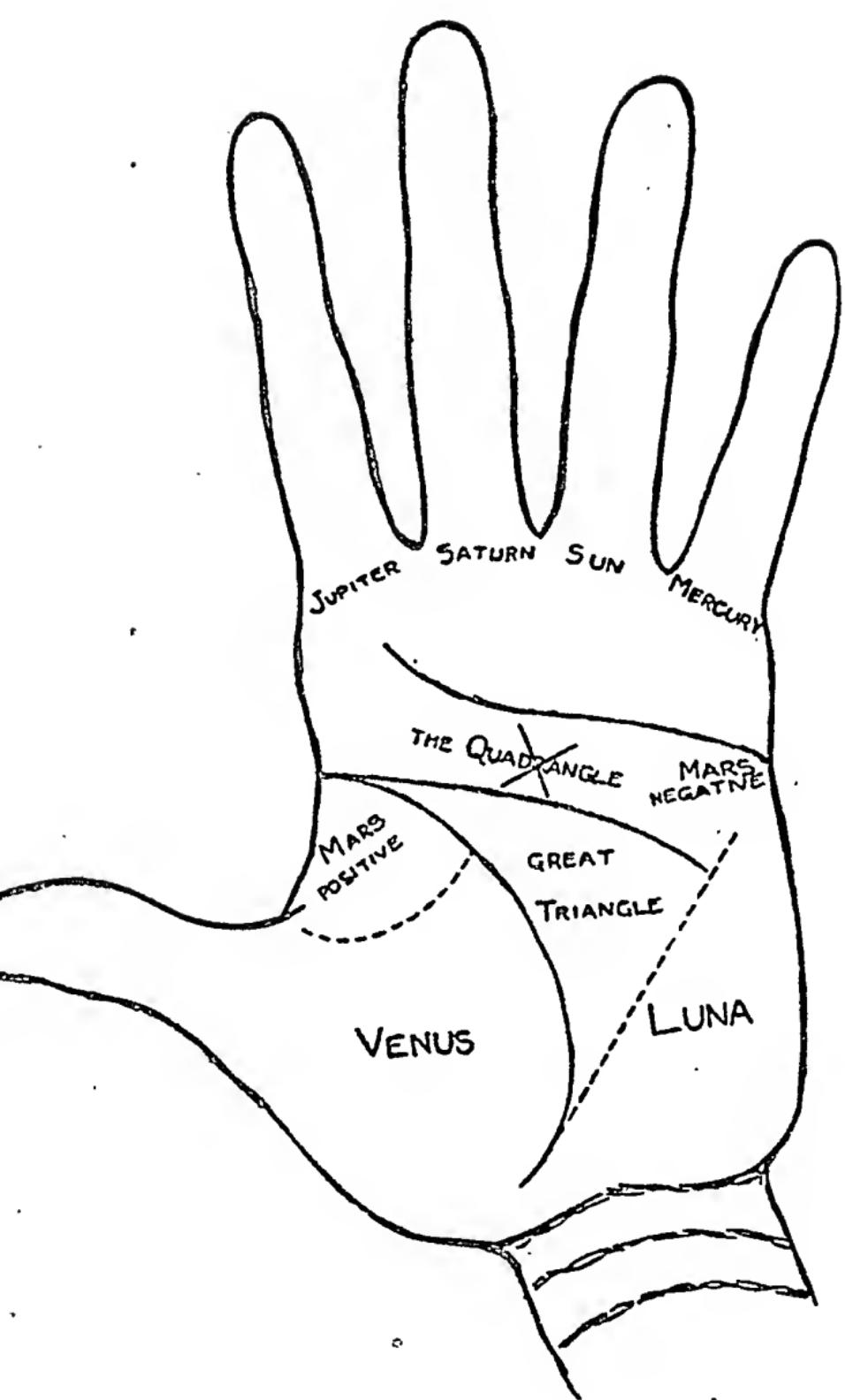


PLATE 2. THE MOUNTS, THE QUADRANGLE AND THE GREAT TRIANGLE

distinct, both in its markings and its meaning. It is in reality a kind of loop line joining the base of the Mount of Luna with that of Venus. Its meaning is that it gives lascivious ideas, which by working on the mind generally shorten the natural length of life by its excesses, and if accompanied by the Girdle of Venus, especially on a soft hand, it is as a rule a most sinister mark to possess.

The Line of Intuition.

The Line of Intuition (Map of the Hand) is more often found on the Philosophie, the Conic, and the Psychie than on any other of the seven types of hand. Its form is that of a distant semi-circle, and is generally found from the base of the Mount of Mercury to the lower part of the Mount of Luna. It denotes a keenly sensitive person both to surroundings and influence. It gives a tendency towards all matters of intuition and presentiment, and a love of dealing with such things as clairvoyance, clair-audience, and a desire to investigate such matters as dreams, visions and spiritualism.

The Mystic Cross.

The Mystic Cross (Plate 2) is found in the centre of the Quadrangle—the space formed by the Head and Heart Lines. It is generally found directly under the Mount of Saturn. It denotes a strong leaning in the nature to mysticism, occultism and in some cases the pursuit of magic.

The Ring of Solomon.

The Ring of Solomon (Map of the Hand) is usually found as a kind of semi-circle apparently joining the Mounts of Saturn and Jupiter together. This increases the power of the adept or master in

all mystic pursuits. In fact it appears to intensify gifts of this nature, so that the person with this sign and that of the Mystic Cross reaches the pinnacle of authority on such subjects.

Time as shown on the Hand.

The Time Factor in the Hand (see Plates illustrating dates, Chapter XIII) is clearly indicated. Dates and periods of time are important in the forecasting of events. The centre of the hand is taken as the centre of the normal span of life—an average of seventy years, making the centre of the palm indicate the age of thirty-five. On normal hands as a rule the meeting-point of the Line of Fate and the Line of Head takes this central position, and an event indicated at this crossing can be taken as on or about thirty-five years of age. This is fully dealt with in a special chapter on Time and Dates of Events to be found later on in this book.

CHAPTER III

THE LINE OF HEAD

THE Line of the Head (Map of the Hand) is the most important line in the reading of the hand. It has so many variations, both in the positions it takes on the hand, and in the meaning it gives to innumerable traits of character, that for the benefit of the student I will describe this line in sections.

The Type of Hand.

This must be the first consideration in reading the meaning of the Line of Head. For example, a sloping Line of Head on a Psychic or Conic hand would not be of such importance as if the same sloping Line of Head were found on a Square Hand. The reason for this is the following:

The sloping line or one bending downwards to the Mount of Luna is more natural on the Philosophic, Psychic or Conic hands, whereas on a Square Hand it is in opposition to the qualities expressed by the Square type. I must here digress to speak of the types of the hand, especially in relation to the Line of Head.

The Square Hand (see chapter on Shapes of Hands, Part II), being the foundation of what might be called a "squarheaded" person, or one whose natural inclination is to be thoroughly level-headed and practical is normally found with the Line of Head lying straight across the palm. The sloping

Line of Head on such a type would therefore be a contradiction.

Consequently, when the Line of Head appears to bend downwards towards the Mount of Luna, one gets a tendency for imagination and invention. These qualities in turn governed by the nature of the Square Hand are likely to manifest themselves in practical inventions of material value to the world at large.

On a Psychic, Conic or Philosophic type it would



Plate 3

be more inclined to make itself manifest in dreams of the imagination, or in a mentality more visionary than practical. It would therefore be more associated with painters, writers and others who specialize in abstract works of imagination.

Imagination manifests itself in many forms—art, invention, science, politics, social work—therefore the type of imagination is determined by the type of hand on which the sloping Head Line appears.

Position of the Line.

The Head Line has a normal place in the palm as the nose has a normal place on the face, therefore any abnormality in position indicates an abnormal mental tendency.

The beginning of the Line of Head is found under the first finger, or joined with the Line of Life at its commencement. There are three distinct positions from which the Line of Head may take its source.

1. Inside the Line of Life on the Mount of Mars.

2. Where the Line of Life and the Line of Head are closely joined together.

3. The Line of Head standing out independently of the Line of Life, and leaving a space large or small, as the case may be, between these two main lines.

These three are normal manifestations of the Line of Head.

The First Position of the Source.

Rising on the Mount of Mars the Head Line appears to carry with it the qualities designated by the planet Mars. It would indicate a tendency to argumentative fighting and a more or less quarrelsome disposition, which will be intensified if the Line of Head runs straight across the hand in the direction of what is called the Mount of Mars negative on the opposite side (Fig. 1, Plate 3).

Should this particular Line of Head turn upwards even, slightly at its farthest end, rising as it were towards or against the Line of Heart, there is the indication of a quarrelsome, irritable individual with more or less murderous instincts (Fig. 2, Plate 4).

If the Line of Head turns downwards towards the Mount of Luna, the quarrelsome disposition is more or less softened by introspection (Fig. 3, Plate 4).

The Second Position of the Source.

The Line of Head which is joined to the Line of Life at its source indicates an extremely sensitive, and more or less over-cautious person. Also an individual who lacks self-confidence in expressing his



views and carrying out his ideas. Even very clever people with an exceptionally good Line of Head are hampered by the qualities expressed by this junction with the Line of Life (Fig. 2, Plate 3).

The Third Position of the Source.

When the Line of Head is independent of the Line of Life with a slight space between, and the line goes well across the hand, the space denotes

strong independence of mentality. It is the sign of an independent thinker. One who is rarely bound down by conventionality, who is not hampered by too much caution, and who has as a rule sufficient self-confidence to stand up and express his views (Fig. 3, Plate 3).

It is for this reason that people with the open space between the Lines of Head and Life drift more easily into public life. They can more readily express their ideas. They have considerable command of language, and what might be described as the "call of the public" seems to be one of the impelling motives of their lives. This mark in moderation is a successful sign. Consequently if found on the hands of preachers, actors, politicians and in fact all those whose activities bring them before the public, it indicates particular suitability for their chosen work.

An exceptionally fine modification is when the Line of Head rises high on the Mount of Jupiter, and in descending touches or is slightly connected with the Line of Life. This gives such a marvellous quality of independence of mind and yet prudence, that it is one of the most successful indications to possess (Fig. 4, Plate 3).

The First Position of the Termination.

As there are three normal positions for the Line of Head to rise, so there are three normal positions for it to terminate at the opposite side of the hand.

The first is that of a perfectly straight Line of Head (Fig. 5, Plate 3), that might have been drawn by a ruler from one side to the other. This indicates an extremely practical person, one of sound judgment and "level-headed" ability. It is also indicative of great organizing ability in whatever sphere of

life it functions. A good illustration of this is the hand of Mrs. Phebe Hearst (Plate 9), mother of the famous William Randolph Hearst, who gives his mother the credit of having conceived the idea of the Hearst newspaper organization of which he is to-day the ruling spirit.

A woman having this Head Line on the Square or Practical type of hand can be expected to manifest almost masculine qualities in her gifts of organization, business acumen and industrial control.



The Second Position of the Termination.

This is where the end of the Head Line is bent slightly upwards, or sends a branch line in an upward direction. On a long clear line it is also an indication of strong mental power, but one of a more grasping or acquisitive nature. It is a magnificent sign on the hands of all those who make wealth their idol (Fig. 1, Plate 5).

The Third Position of the Termination.

This is where the Line of Head slopes slightly downwards. This gives the blend of the practical with the artistic, and is often found as an apparent contradiction in the hands of business people. Such people will work hard all day at their commercial occupations and relieve their tension by following some artistic pursuit in their homes (Fig. 2, Plate 5).

The Course of the Line.

The Line of Head may cross the hand in a straight line as if drawn by a ruler, or it may rise and fall in its centre or show a deep depression. This affects the shape and size of the space between the Line of Heart and Line of Head known as the Quadrangle. The Quadrangle (Plate 2) has an important bearing on the reading of the hand, and will be dealt with later by itself.

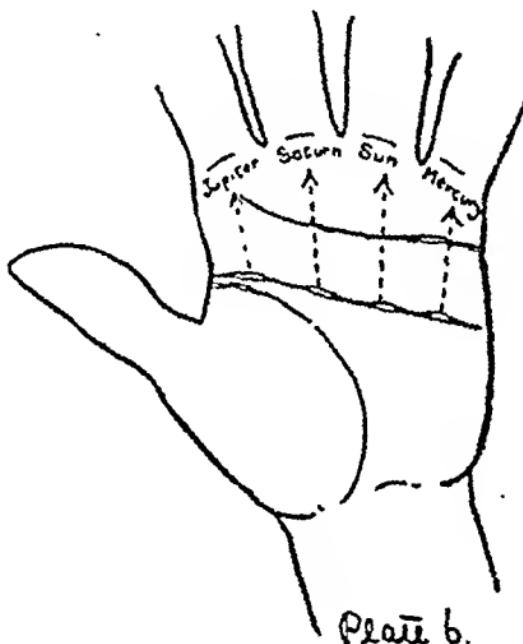
Marks on the Line of Head.

The most important marks on the Line of Head are islands. Islands mark a complete or partial breakdown of the mental powers while the island lasts. The nature of the breakdown is indicated by the position of the island on the line. There are four possible positions which are governed by the mounts, and tracing the origin to its source, by the respective planets.

For example an island under the Mount of Jupiter (under 1st finger, Plate 6), will indicate a breakdown caused by excessive ambition. Under Saturn (under 2nd finger, Plate 6), a breakdown due to the development of the more morbid and introspective qualities. Under

the Mount of the Sun (3rd finger, Plate 6), overwork in connection with the achievement of fame or success. Under Mercury, mental strain through worry connected with business, commerce or research in the pursuit of science (Plate 6).

In the case of the islands in the Line of Head read the nature from the position, and look for the time of the breakdowns in confirming breaks or weaknesses in the Lines of Health and Life.



When a distinct island is seen in the Line of Head in a child's hand, it gives a distinct warning that the child should be carefully guarded against anxiety and mental strain in order to strengthen the brain for later years. Such vigilance will probably be rewarded by the fading or disappearance of the island.

These islands should not be confused with the Chain Formation of the Line of Head, which may

exist either in part or in its entire length (Fig. 1, Plate 7). This indicates a brain of extreme delicacy which is not strong enough to be subjected to mental strain, worry or responsibility, as insanity might be the result. Where the line commences with a chain and becomes clear and definite towards the end, it indicates strengthening and recovery as the life goes on, but where the line begins clear and straight and develops into a chain, it indicates delicacy appearing towards the middle or end of life.



When the Line of Head is composed of a series of tiny lines instead of one clear unbroken line, it indicates a tendency to mental paralysis (Fig. 2, Plate 7). The brain works intermittently. If one sees such an example it is advisable to recommend a quiet life without work, responsibility or excitement. Like the previous example of the chained head line, this hair-like formation may be found in any part of the Line of Head.

YOU AND YOUR HAND

If dents or little holes appear in the line itself on passing the Line of Head, they indicate a tendency to a series of accidents to the head. These are often found when a person is born between the 21st March and the 27th April, this being in astrology under the Zodiacal sign of Aries, the first house of Mars, which represents the head in every sense of the term.

It is a well-known fact to students of occultism that people born in the Sign of Aries are more prone to accidents of the head and face than any other class of people, so that it can reasonably be expected that there may be some occult cause or reason whereby this tendency to accidents of the head is shown in advance.

Signs of this nature are rarely seen unless you press the line in order to examine it closely.

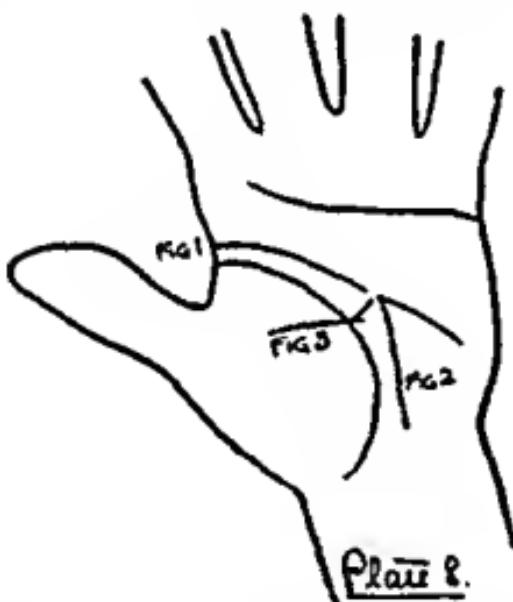
Other marks that may be found on the Line of Head are a sign like a square, a circle, or a triangle or a star. The square is a sign of preservation wherever found. The star is a sign of temporary excess of mental effort or increase of mental power. The circle and triangle are similar in nature to the square, but they are more or less signs of protection, especially when found on the Line of Head.

Breaks in the Line of Head.

What are called "breaks" in the Line of Head may be found in any portion of the line (Fig. 1, Plate 8). They do not always mean accidents, but they generally indicate some fatality by which the person's head is injured. If the Line of Fate is found running into one of these "breaks" in the Head Line, it generally indicates injury to the head itself and death if the main lines of Fate and Head seem to clash (Fig. 2, Plate 8). Such an indication may or may not be further confirmed by the Line

Life being short, having a break in it, or an island or a line cutting through it like a bar, which would by its position on the line give the date of death (Fig. 3, Plate 8).

A good illustration of this can be seen in the hand of Major John A. Logan, the autographed impression of whose hand accompanies this page (Plate 9A). At exactly thirty-five years of age Major Logan was shot through the head and killed while



leading his regiment into action at the Battle of Santiago, Cuba, in the Spanish-American war.

I predicted to Major Logan that he would lose his life by an accident to his head many years before there were indications of a war. A fine horseman and very fond of riding, he naturally anticipated danger from a fall from his horse. A year before the war he sold his stable and said to his friends—"I am determined to baffle Cheiro's prediction. I won't ride a horse till after my thirty-fifth year." Unfortunately for him the war broke out a year later and

YOU AND YOUR HAND

he was killed in action exactly a month past his thirty-fifth year.

These breaks indicating fatalities or tragedies are usually found more or less under the Mount of Saturn.

Nature of the Line of Head.

The main characteristics of the Line of Head to be borne in mind are the following:

slope, especially bending like a bow towards the Mount of Luna, the drift of the nature is towards some form of imaginative work such as painting, literature or music, especially if the Mount of Luna be more or less pronounced (Fig. 2, Plate 10).

A good example of this may be seen on the hand of Ella Wheeler Wilcox, Part III.

There is, however, a sloping Head Line which is indicative of danger in the form of suicidal tendencies and mental depression. The difference between the two lines is this. The imaginative line rides over the mount and slopes towards the side of the hand. The melancholy line bends when it reaches the mount and slopes inside as if outlining it. The latter line is an unfortunate indication of a mental inability to cope with practical matters or assume responsibility (Fig. 3, Plate 10).

✓ A long straight Line of Head going directly from one side of the hand to the other denotes that the subject has more than usual intellectual power, and more especially so if at the source it rises independently of the Line of Life. (See impression of Gladstone's hand, Part III.)

When the line is short, barely reaching the middle of the hand, it indicates a nature that is thoroughly materialistic. Such a man will lack all the imaginative faculties although he might be completely successful in business and industrial affairs.

The Murderer's Mark.

A combination of the Lines of Head and Heart running across the palm in one straight line must not be confused with what is known as the "Murderer's Mark" (Fig. 1, Plate 12).

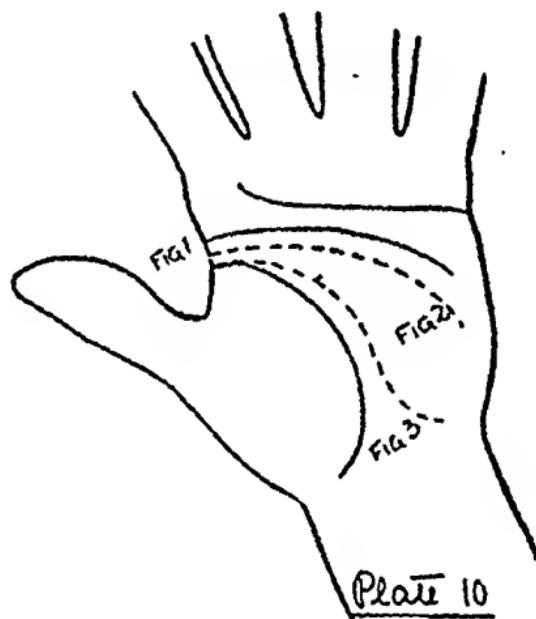
Here it will be seen the Line of Head rises on the Mount of Mars (positive), and either cuts through the Heart Line or runs into it.

he was killed in action exactly a month past his thirty-fifth year.

These breaks indicating fatalities or tragedies are usually found more or less under the Mount of Saturn.

Nature of the Line of Head.

The main characteristics of the Line of Head to be borne in mind are the following :



When this line is found straight, clear and even, it denotes practical common sense and a development of the reasoning faculties rather than the imaginative. When straight in the first half and sloping downwards in the second it shows a balance between the purely imaginative and the purely practical. Such a person would have a practical and common-sense way of going to work even when dealing with imaginative and artistic things (Fig. 1, Plate 10).

When the entire line is found with a graceful

slope, especially bending like a bow towards the Mount of Luna, the drift of the nature is towards some form of imaginative work such as painting, literature or music, especially if the Mount of Luna be more or less pronounced (Fig. 2, Plate 10).

A good example of this may be seen on the hand of Ella Wheeler Wilcox, Part III.

There is, however, a sloping Head Line which is indicative of danger in the form of suicidal tendencies and mental depression. The difference between the two lines is this. The imaginative line rides over the mount and slopes towards the side of the hand. The melancholy line bends when it reaches the mount and slopes inside as if outlining it. The latter line is an unfortunate indication of a mental inability to cope with practical matters or assume responsibility (Fig. 3, Plate 10).

• A long straight Line of Head going directly from one side of the hand to the other denotes that the subject has more than usual intellectual power, and more especially so if at the source it rises independently of the Line of Life. (See impression of Gladstone's hand, Part III.)

When the line is short, barely reaching the middle of the hand, it indicates a nature that is thoroughly materialistic. Such a man will lack all the imaginative faculties although he might be completely successful in business and industrial affairs.

The Murderer's Mark.

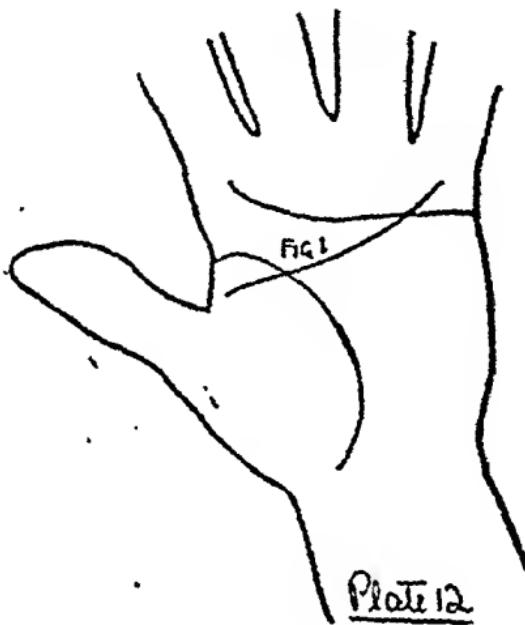
A combination of the Lines of Head and Heart running across the palm in one straight line must not be confused with what is known as the "Murderer's Mark" (Fig. 1, Plate 12).

Here it will be seen the Line of Head rises on the Mount of Mars (positive), and either cuts through the Heart Line or runs into it.

This sign is more often found on the right hand than on the left, which is only logical as it shows mental development.

Earlier in these pages I have shown that when the Line of Head even slightly curves upward at its termination, it indicates the grasping tendency of the mentality towards the acquisition and love of wealth.

In the case under examination, these propensities become abnormal, the affectionate and natural desires

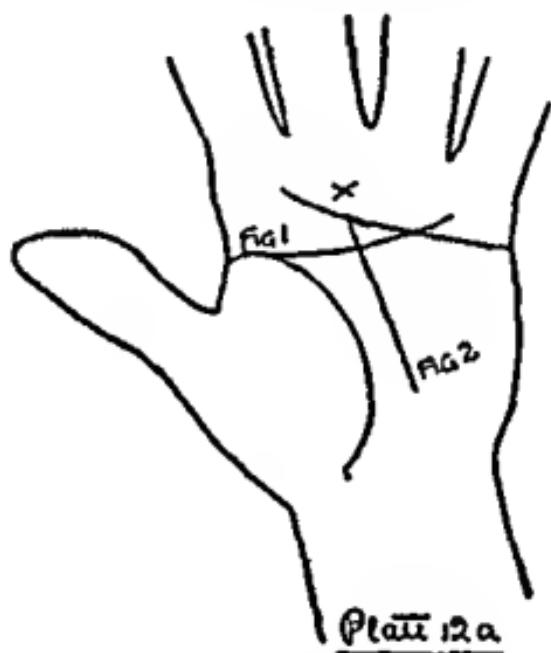


become subjugated or completely annihilated, the result being an absolute disregard for other human beings. The subject on whose hands this mark appears becomes obsessed with the idea of obtaining money at any cost, and will stick at nothing to gratify this desire.

In such an example murder for gain, or to remove some person or persons who may stand in the way, becomes a methodical study rather than the simple act of killing in a sudden outburst of passion or

rage. This mark is more often found on the hands of those who use poison, or some secret means of getting rid of their victims. The Line of Head in such a case may or may not rise on the Mount of Mars.

Should it rise on Mars, the mark indicates a naturally more quarrelsome disposition than if it is simply joined to the Line of Life in the ordinary way, and the final act of murder is more likely to



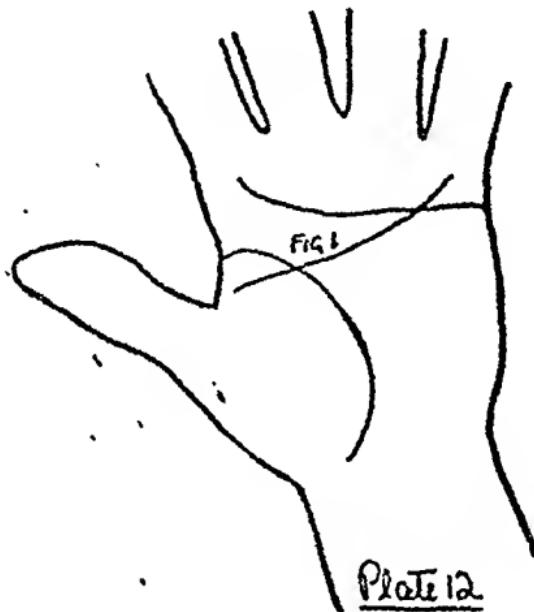
take place in a sudden access of hatred when a suitable opportunity offers itself.

When such a Head Line as Fig. 1, Plate 12A, is found joined to the Line of Life, the person is even more deadly in his planning. He will have more caution and more patience in carrying out the crime. He will be more inclined to associate or live with his victim for years or try again and again after repeated failure to accomplish his deadly design (Fig. 1, Plate 12A).

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In all such cases should the Line of Fate terminate at the Heart Line under either the Mount of Saturn or the Sun, it may be taken that that will be the approximate date in the career of the subject when the crime or crimes will be found out (Fig. 2, Plate 12A).

A distinct cross on the Mount of Saturn either close to the end of the Fate Line or above it will emphasize still more the fatal end of the subject's murderous plans. This cross on Saturn has been called the "mark of the scaffold", and has been found in many cases of those who have been executed for murder.

During my professional career, I came across several examples of the "Murderer's Mark".

One instance was that of Dr. Meyer who became known as "the Chicago poisoner". Impressions on paper were brought to me on the occasion of my first visit to the United States by reporters of the *New York World* who wanted to test my powers.

They submitted about a dozen impressions of hands without giving the slightest clue as to who the hands belonged to. (In all these tests I was successful in accurately describing the character and class of life each person lived.)

When I came to the impressions of Meyer's hands, I was struck by the fact that the lines on his left were normal in every way, while on the right the Head Line had risen out of its place and cut into the Line of Heart as may be seen reproduced here (Plate 13). I summed up the impressions before me by stating "the owner of these hands undoubtedly commenced his career in a normal way. He was even likely to have been a religious man in his early years." I even ventured the idea that he might have commenced life as a Sunday School teacher. Later the desire for wealth came into his brain as

distinctly shown by the upward trend of the Line of Head in the right hand.

I went on to describe how his entire nature had changed under the continual urge to acquire riches at any cost until finally murder for money became as nothing in his eyes.

My remarks noted down by the reporters were as follows: "Whether this man has committed one crime or twenty is not the question. As he enters his forty-fourth year he will be tried for murder and condemned to death. It will then be found that for years he has used his intelligence and whatever profession he has followed to obtain money by crime, and has stopped at nothing to achieve his ends. He will be sentenced to death, yet his hands show his life will not end in this manner. He will live for years—but in prison."

When the interview appeared in the *New York World*, it was disclosed that these hands I had read were those of Dr. Meyer. He had just been arrested in his forty-fourth year, and a few weeks later was convicted of having used his profession as a doctor to poison wealthy patients whom he had insured for considerable amounts of money.

He was sentenced to die by the electric chair. The sentence was appealed against. Three trials took place. At the third he was again condemned to death. A week before his execution he requested that I would come and see him. I was taken to his cell in Sing-Sing, New York. As long as I live I shall never forget such an interview.

"Cheiro," gasped the now completely broken man, "at that interview you gave the reporters, what you said about my early life was true. But you also said that although I would be sentenced to death my life would not end in that manner—that I would live for some years—but in prison. I have

lost my third and last appeal—in a few days I am to be executed. For God's sake tell me if you stand by your words that I shall escape 'the chair'."

Even if I had not seen his Line of Life going on clear and distinct well past his forty-fourth year, I believe I would have tried to give him some hope. To me it was sheer mental torture to see that poor wretch before me, to feel his cold clammy hands touching mine and see his hollow eyes hungry for a word of comfort.

Even though I could hardly believe what I saw, I pointed out that his Line of Life showed no sign of any break—so I left him, giving the hope that some miracle could still happen that would save him from the dreaded "chair".

Day after day went past with no news to relieve the tension. Mentally I suffered almost as much as the poor wretch in the condemned cell. The evening papers full of details of the preparations for the execution fixed for the next morning were eagerly bought up. I bought one and read every line.

Midnight came. Suddenly boys rushed through the streets screaming "special edition". I read across the front page—"Meyer escapes the 'chair'. Supreme Court finds flaw in indictment." The miracle had happened—the sentence was altered to imprisonment for life. Meyer lived on for fifteen years. When the end did come he died peacefully in the prison hospital.

I could quote many other examples of murder being foreshadowed on the hand, or to be more accurate, the tendency to murder for gain in some form or other being indicated in advance. Murder as the outcome of a sudden fit of passion is, however, not shown by any one particular mark, but may be foreseen by the summing up of various flaws of

temperament whose cumulative effect will produce the ungovernable impulse to murder.

One of these indications is what is known as the "clubbed thumb", otherwise called the "murderer's thumb" (Fig. 1, Plate 14).

In my large work, "Cheiro's Language of the Hand", published many years ago, I set out very clearly the characteristics of the "clubbed thumb", and in my mature experience of after years I have not found any reason to alter what I then wrote. The



Plate 14

"clubbed thumb" is so designated from the fact that it has every appearance of being a "club", and the curious thing about it is that those who possess it generally kill their victim by employing a club or some heavy article to strike the fatal blow.

The "clubbed thumb" is in itself the signification of an animal nature. It indicates that the person possessing such a formation has little or no control over themselves in a moment of rage or passion. They simply strike their enemy down when they

"see red", but once the paroxysm is over, they equally quickly regret their impetuous action.

A short thick-set Head Line from the Mount of Mars usually accompanies such a thumb (Fig. 2, Plate 14). Such a Line of Head is in itself an indication of little mental development or self-control.

One should therefore warn such a subject that it would be well to practise restraint over the temper and passion, lest they commit murder in some evil moment of rage and excitement.

Medical science teaches that there is such a thing as a "thumb centre" in the brain. It therefore follows that some malformation of the brain may produce the "clubbed thumb". When I come later to writing on the thumb itself I will give diagrams of the various kinds of thumbs that may be found.

As this part relates chiefly to peculiarities shown on the Line of Head, I cannot close it without reference to another formation called "the double Line of Head" (Fig. 1, Plate 15). This mark is rarely found, but when it is, it is worthy of serious consideration.

When formed as in Fig. 1, Plate 15, the character shown by each line is in apparent contradiction to the other. For example the lower line closely joined to the Line of Life denotes a mentality extremely sensitive, artistic and imaginative.

The upper line gives the reverse characteristics—namely rising on the Mount of Jupiter and running nearly straight across the palm, it denotes self-confidence, ambition, power to dominate others and a level-headed practical way of looking at life.

One can hardly imagine such mentality opposite characteristics in the same person, but the impression given on Plate 16 is from my own hand and offers a good example of the "double Line of Head".

On the left hand there is no sign whatever of any upper Head Line—there is only the lower line to be

seen, and it is a curious fact that the appearance of the upper Head Line on the right hand only commenced to be noticeable when I was about thirty years of age.

About this period of my life circumstances brought me before the world as a lecturer and public speaker. This forced me to make a supreme effort to overcome the extreme sensitiveness as shown by the lower Head Line, with the result that the upper line began to .



develop, and in a few years became the dominant one on my right hand.

As I stated in my previous work,* a "double Line of Head" is very rarely found, but it is an unusual sign of brain power and mentality. Such persons have great versatility and command of language, a peculiar power for analysing human nature and generally strong mental will and determination.

I can add to this the statement that if the upper line

appears more or less straight across the hand, such persons develop great control over themselves. If, however, this upper line is found rising upwards towards the Heart Line, one side of the nature becomes hard and in some cases cruel, in the carrying out of a purpose whatever it may be; while at the same time the other side of the nature remains excessively gentle and sensitive.

On a soft or effeminate type of hand, the lower Head Line may be found descending over and into the Mount of Luna, thus accentuating the feminine characteristics. In such cases a man with this "double Line of Head" may be found on the one hand to employ all the gentleness, tenderness and emotional qualities usually ascribed to women. In all such cases persons with the "double Line of Head" are inclined to live what are called "double lives" of one form or another. In my own particular case for more than twenty years one section of the public only knew me under my *nom de guerre* of Cheiro, while another knew me only under my own name.

I will now give another example from a real hand of a person who had practically speaking three Lines of Head on the right hand (Plate 17). In this case, however, the three lines are in distinct discord with one another; the lower line being closely joined to the Life and extremely short, denoting that that side of the nature had not been developed—namely the more sensitive one. The upper line has the space between it and the Life Line too wide for the mentality to have much control over the life or character. It will be observed also that this upper line has the inclination to turn upward under the base of the second and third finger.

The middle or third Head Line comes in between the two, and is in itself divided with a wide fork at its termination, one branch descending towards the

Mount of Luna, the other slightly curved upwards.

The impression is that of a woman's right hand taken by me when she was thirty years of age. On the left all the lines were normal.

The lower Head Line shows she commenced life with an extremely sensitive nature, but did not continue or develop the tendencies shown by it. On the contrary owing to an unfortunate love affair in her early twenties she commenced to develop the characteristics indicated by the upper Head Line. She threw aside sensitiveness and tenderness, became self-confident, self-willed, headstrong and cruel. She could not have a pet of any kind in her house that she did not torment or destroy.

She had liaisons with men where the islands are shown in the Fate Line, between the twenty-fourth and twenty-sixth years. In nearly every case the men she became associated with *died under suspicious circumstances*, yet she was so clever and acted her part so well that she escaped being involved in their deaths.

The crisis of her career was reached when she was almost forty years of age, where the principal Fate Line appears to come to a stop about the centre of the palm. About this period for a few years she led a life of wild excitement, stopping at nothing to gratify her whims and fancies.

At about the same date a line may be noticed cutting through the Line of Life under the Mount of Saturn, and under it a distinct "island". Just at this period of her life a woman who had lost her husband through her actions deliberately shot her and she barely escaped death.

For some years after she was a serious invalid as the "island" clearly shows—the double Line of Life seen at the back of the "island" pulled her through. During this period she took to drugs such as

morphine, attempted suicide twice and was finally confined in a lunatic asylum where she is at the present moment.

This case is only one of the many wrecked lives I came in contact with during my professional career.

This unfortunate woman came to me for interviews on several occasions. Advice or warnings she laughed at. She seemed to revel in her wickedness and went on headlong to her doom. The student can find on the impression of this hand almost every bad or evil indication I shall describe in these pages.

The unlucky mark in the affections as shown by the Line of Heart at its commencement (Plate 17). The double girdle of Venus under the base of the fingers. The abnormal Head Lines. The smash up of everything about the centre of the destiny, and the Via Lasciva which is fortunately so rarely found.

The Line of Head in its Bearing to the Seven Types of Hand.

The Line of Head is generally found more or less in accordance with the type of hand on which it is found, namely practical or level on a practical type, or sloping downwards towards the Mount of Luna on the artistic or imaginative class.

There are seven types of hand ranging from the elementary or lowest, to what is called the "Mixed Hand", where the formation of each individual finger appears to belong to one type or the other.

The seven types are:

The Elementary.

The Square (or Practical).

The Spatulate.

The Conic or Artistic.

The Psychic.

The Philosophic.

The Mixed Hand.

These types will be found fully described and illustrations given in Part II later on in this book.

In this chapter we have to consider them in relation to the indications of mentality as shown by the Line of Head.

The rule to bear in mind is, that any variations in this line not in accordance with the character of the hand on which it is found, gives greater importance to the meaning of the variations whatever they may be.

For example on an Elementary hand or lowest type, the natural Head Line would be a short, heavy, thick or coarse looking line. If, however, such a hand had a long well-marked Head Line, the natural inference is that the person has developed a mentality far above what would ordinarily have been expected.

As the Square hand gives qualities of the materialistic or practical nature, it is reasonable to expect to find a Line of Head of that order, namely straight on the palm, or what is called "level-headed". It therefore follows that if the Head Line on such a hand appears bending or sloping towards the Mount of Luna, some unusual inventive faculties would be indicated.

The Spatulate hand is itself the hand of invention and originality. Therefore a sloping or imaginative Head Line would be more or less in keeping with it, and the combination would be natural. If on the contrary, the Head Line were found straight or level across the palm, such practical mentality would hold the original or inventive qualities of the Spatulate hand so much in check that originality or invention would not be allowed scope for the exploitation of ideas.

The natural position of the Line of Head on the Philosophic hand would be in close conjunction with the Line of Life at the source, giving caution.

prudence and thoughtfulness. If therefore found with a wide space between it and the Life Line the reverse qualities would be accentuated by the contradiction between the Line and the nature of the hand.

On the Conic or Artistic hand the natural form of the Head Line will be more or less sloping. If, on the contrary, the Line of Head on such a type were found level or lying straight across, the man or woman would not be a painter, poet or writer, but would more likely make a business of art in some form or other.

On the Psychic hand the natural position of the line is extremely sloping, giving the visionary or dreamy qualities. Therefore if found lying straight on such a hand the man or woman would make practical use of their visionary or psychic qualities.

On the Mixed hand, namely one where each finger appears to belong to a different type, the most favourable mental indication would be a straight Head Line. This would give the strongest probability of the subject making something out of the versatility which is the basis of the Mixed hand.

It must always be borne in mind that the Line of Head appears to divide the hand into two portions or hemispheres. The upper contains the base of the fingers and the fingers themselves representing the intellectual side of the nature, while the lower represents the more material side.

A person with long shapely fingers will belong to a higher mental order than a person with short stubby coarse-looking fingers.

The shape of the hands, thumb and fingers I describe fully in Part II of this book.

Criminal Propensities shown by the Line of Head.

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Thieves, forgers and those who prey like vultures on their fellows and deliberately use their brains to

defraud others, have, as might be expected, a long Line of Head, but one more or less curving upwards at the end under the Mount of Mercury.

The Mount of Mercury is generally in such cases marked with cross lines like a grid, and the fourth finger appears unusually long and may be slightly crooked towards the top phalange. The fingers on such a hand are also long and as a general rule close together.

If the Line of Head very early at its commencement throws a line from it towards or into the Mount of Saturn, a leaning or tendency towards crime will manifest in early youth.

It is on such points that an examination of children's hands would be of inestimable value to parents, for it is undoubtedly true that vigilance, understanding and affection have the strongest possible chance of breaking such evil influences before they get too strong a hold on impressionable youth.

I would advise the student to examine carefully the indications I have called attention to in this chapter.

Uncontrollable temper that may in the end lead to ~~numerous~~ tendencies, may be caused by some malfunction of the thumb-centre in the brain shown by a "clubbed-thumb" formation of the thumb itself (refer to chapter dealing fully with this part of the hand in Part II). This also can be controlled if corrected in the early years.

As previously stated, the Line of Head divides the hand as it were into two hemispheres, mind and matter.

As be normal it should lie evenly across the palm, neither too long nor too low, with a well-defined space between the head and heart.

If found clinging at its commencement to the Line of Life and sloping rapidly downwards into the palm, the extreme sensitiveness indicated turns the

YOU AND YOUR HAND

erson as it were "into themselves", making the subject feel everything too acutely. They shrink back from contact with others or with the world in general. The morbid sensitiveness becomes too strong, and if not taken in time, such natures turn to suicide as their only escape from the "slings and arrows of outrageous fortune".

An example of suicidal mania may be seen among the special impressions of hands showing unbalanced mentality which accompany this chapter (see Plate 18A). Examples of insanity are shown in Plates 18B,

19A and 19B.

Propensities towards murder could be classed under so many different heads that the circumstances leading up to it must be considered from the most broad-minded and impartial standpoint. The fact that one man kills another in a fit of uncontrollable passion or blind fury is more or less an accident that may occur to anyone who has not cultivated self-control.

In such cases the Head Line is generally short and coarse-looking, with a brutal looking thumb even if not exactly a "clubbed-thumb".

With such subjects the Line of Head may not run upward towards the Heart Line or even send any branch towards it. Murder with such subjects is simply a question of a moment of madness in a fit of ungovernable rage.

There is, however, another class of murderer that of the brooding melancholy type. In this class the Head Line is generally shown in a kind of jum-formation to, or towards, the Mount of Luna.

In this case the man would brood for years over some real or fancied wrong, generally proceeding in some way from the affections. Examples may be seen in the newspapers almost every day of men

murder their wives and sometimes their entire family.

From the standpoint of study, the most interesting class of murderer is the poisoner. Here calculation, patience, caution, intelligence—all play their rôle. In consequence the Line of Head would naturally be expected to be long, finely marked and connected with the Life Line to give it extreme caution.

I have seen the hands of many poisoners in my career, but I never met one who had the Head Line detached from that of life with a space between the two. This latter class would act with too much impulsiveness to be attracted to the poisoner's art, requiring long patience, planning and caution.

In the case of a youth of only nineteen years of age, it was disclosed that for two years previously he had carefully planned to get rid of every member of his immediate family in order to inherit money. For this terrible purpose he had denied himself every pleasure in order to save up and have the means of buying the poison he required.

In this boy's case a branch from the Line of Head ran upward into the Mount of Saturn.

In the impression of Dr. Meyer's right hand previously alluded to, Plate 13, it will be seen that the Head Line rises upwards to the Heart Line slowly destroying or controlling, as it were, every quality of human kindness. On this man's left hand, the Line of Head was perfectly normal. His people belonged to the regular middle-class type. They had worked hard and saved every penny they could spare to give their boy a good college education. In the end he used all his facilities and his mother as a doctor to secure money at any price, and in time he gave down to poverty at the hands of the poisoner. I refer my reader back to my remarks on this man when pointing out the Line of Head.

CHAPTER IV

THE LINE OF LIFE

THE Line of Life is that line which commences under the base of the first finger and circles round the ball of the thumb towards the wrist (Map of the Hand, Plate 1; and Fig. 1, Plate 18).

This is a line which seldom receives its just due, for it tells so much of the character and condition of the life as well as the story of the constitution.

By its length and freedom from "breaks" or interferences of any kind one is able to judge the vitality and the length of life normally to be anticipated.

Again like every other line, there are three normal points of commencement. First a line that appears to start high up on the hand from the base of the Mount of Jupiter (Fig. 2, Plate 18). The second is the line commencing like a straight track between the mounts before beginning to curve (Fig. 3, Plate 18), and the third rises and curves upwards from the Mount of Mars before descending to encircle the Mount of Venus (Fig. 4, Plate 18).

The first (Fig. 2, Plate 18), starting high on the hand, denotes a very early development of the characteristics of ambition. Children with this indication are difficult to hold back. Their minds mature early, and the competitive instinct of ambition manifests itself even in school days. If this type of line looks delicate or formed with an island or chains at the commencement, it indicates that the early life will be more or less delicate as the subject is liable to over-tax the strength.

All lines rising from the Line of Life towards the Mount of Jupiter denote periods in the life of an urge upwards to increased work and ambition (Fig. 5, Plate 18). If an island is seen in the Life Line underneath any of these lines, it denotes that the effort is almost too great for the strength, and consequently the person should be warned to husband their vital forces as much as possible at the danger period.



Lines rising from the Line of Life and bending towards the Mount of Saturn have a totally different meaning. They may not give such ambitious tendencies, but they indicate laborious effort characteristic of the Mount of Saturn (Fig. 6, Plate 18).

A line rising from the Line of Life and bending over towards the third finger or the Mount of the Sun is more usually found on the hands of public characters such as orators, actors, statesmen, etc., and is the indication of some supreme effort being

made that will crown the work with fame and glory (Fig. 7, Plate 18).

This line to the third finger must not be confused with the Line of Health which proceeds downwards from the Mount of Mercury at the base of the fourth finger (see Map of the Hand). This line, on the contrary, shows opposition to the Life Line or something in the nature undermining the vitality. When the Line of Health or a branch from it comes across and touches the Life Line it is always a dangerous indication of ill health at the time when the Life and Health Lines meet. The Line of Health will be dealt with fully later on.

The second commencement of the Line of Life is the one that appears to lie level between the Mounts of Jupiter and Mars (Fig. 3, Plate 18).

This is the most usual of the three types. As a rule it shows a stronger early commencement—unless of course it appears in the form of islands or even a chain—a childhood that is stronger and more robust. This type of Life Line usually takes a wider curve round the Mount of Venus than the others, and if it continues clear and well defined to the end it is a good promise of a robust healthy constitution.

As every line partakes of the nature of the Mount on which it rises, so the Life Line rising from the Mount of Mars indicates a life fretted by the quarrelsome and irritable temperament of the subject (Fig. 4, Plate 18).

It is a curious characteristic of this Mars governed Life Line that the subject is continually running into danger as if fascinated by it. Children with such a sign should be carefully guarded against having firearms or explosives or weapons of any kind as they will cause injury to themselves or other people.

Short lines cutting the Line of Life either in a

upward or downward direction must not be confused with what are called travel lines.

Travel Lines from the Line of Life.

Lines indicating travel or voyages are found in two positions on the hand—one the fine lines dropping or coming out of the Line of Life in a downward direction (Fig. 1, Plate 19), and those fine lines in a horizontal position on the lower part of the Mount of Luna (Fig. 2, Plate 19).

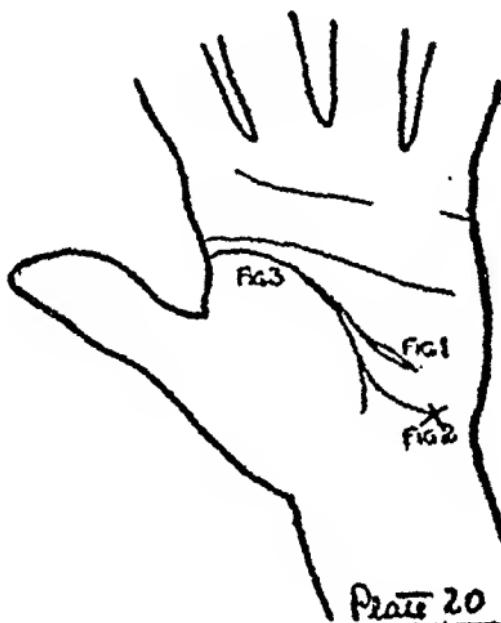


In some hands travel lines are not shown at all although the subject is much travelled. In most cases this is due to the person not being in any way influenced by the travel they undertake.

To sailors, travel or voyages become so monotonous and so much a matter of course, that it is often impossible to find any trace of them. When, however, the Line of Life itself divides towards the end and the outer or Travel Line is seen more distinctly marked than the main Line of Life, then the person will leave

their native country or direction of place of birth and settle in some opposite part of the world (Fig. 3, Plate 19). If the Line of Life remains the stronger and sweeps back to a position underneath where it started, then the person may live abroad at different times for long periods and yet in the end return to the homeland or in the direction of the place of birth (Fig. 4, Plate 19).

When these Travel Lines from the Line of Life



end in an island, the voyage or travel will end in disappointment or unsuitable conditions (Fig. 1, Plate 20). If the Line of Travel ends in a distinct cross on the Mount of Luna or even pointing in the direction of a cross, it indicates disaster during the voyage and is generally considered the mark of drowning or fatality at sea (Fig. 2, Plate 20).

A good illustration of this may be seen in the hand of W. T. Stead who lost his life in the terrible *Titanic* disaster on the morning of April 15th, 1912 (see Plate 23A). I warned Mr. Stead of the danger

of such a thing taking place to his life fully twelve years before it took place, when taking the impression of his hands as may be seen by the date in his own writing. He was born on July 5th, 1849, in the Zodiacal Sign of Cancer, the House of the Moon and Neptune, or what is called the first House of Water. This emphasized the danger of death by drowning. It will be seen in Mr. Stead's hand that there was a distinct cross at the end of the Travel Line which is seen opposite the place in the Line of Life which would indicate approximately his age at the time.

A Travel Line with a square at the end of it or with a distinct triangle is a sign of preservation in accidents by travel. It may be found on the hands of people who travel a great deal if the travel, voyage or change of place affects them mentally. Naturally water represents only one of the hazards of travel, as accidents can happen when travelling by train, aeroplane or road.

Even a slight knowledge of astrology will determine the *nature of the accident*, as the month of birth gives the sun in a certain sign of the Zodiac.

A person born between March 21st and April 21st, the sun being at that time passing through the Sign of Aries, the positive House of Mars, the danger in travel would be caused by such things as fire, explosion, railway collision or automobile accidents.

Those born between April 21st and May 21st, the sun being then passing through the Sign of Taurus or the first House of Earth, would be threatened by accidents coming from danger from animals—such as the hazards of big game hunting, or through horses, or by land-slides and things in connection with the earth.

To those born between May 21st and June 21st, this part of the Zodiac being called the first House of

Air, the accidents will arise from things relating to the air, such as flying, travel by air in general and danger from cyclones, tempests and similar causes.

A person born between June 21st and July 21st will have more danger from a watery death such as drowning or by accident at sea, because the sun was at their time of birth passing through the first House of Water, otherwise called in the Zodiac the House of Cancer, governed by the Moon and Neptune.

People born between July 21st and August 21st would have the sun passing through the Zodiaca sign of Leo, also known as the *second House of Fire*. Here again the danger of accidents or those caused by travel will have some relation to danger from fire in all its shapes and forms, and should they happen to be explorers they are also threatened by danger from wild beasts and gun-shot wounds.

People born between August 21st and September 21st are in the Zodiaca sign of Virgo, also known as the *Second House of Earth*, and accidents caused by travel or otherwise will come through such things relating to earth as excavation or mining in the earth, land-slides and such like causes. They also will be prone to accidents with animals—but in this case domestic animals, such as horses, dogs, cats, etc.

People born between September 21st and October 21st are under the influence of the Zodiaca sign of Libra, the *Second House of Air*, and the sun passing through this sign causes a liability to accidents again caused by things resulting from the air such as storms, tempests, cyclones and accidents from aeroplanes or in actual air travel. These people are also in danger from the explosion or failure of any kind of machinery driven by internal combustion engines, as all atmospheric pressure comes in the province of the House of Air.

People born between October 21st and November 21st would have the sun at their birth passing through the ZodiacaL sign of Scorpio known as the *second House of Water* and negative *House of Mars*. This curious combination gives rise to an apparent contradiction, in that it gives chiefly danger from water in all its forms such as floods, danger from drowning while bathing, danger at sea, danger in travel on sea; but always with such circumstances tending to be brought about in some way by fire such as explosions, owing to this part of the ZodiacaL being the negative *House of Mars*.

People born between November 21st and December 21st come under the ZodiacaL sign of Sagittarius, the *third House of Mars*, and the sun passing through this sign at their birth menaces them with minor accidents relating to fire, such as burns, scalds, small explosions of domestic utensils such as gas stoves, lamps, etc.

People born between December 21st and January 21st come under the ZodiacaL sign known as Capricorn, or the *third House of Earth*. The sun passing through this sign at their birth will make them prone to accidents caused by or on the earth, such as mountaineering which exposes them to the danger of avalanches, loss of balance when climbing great heights, or from encountering traps, marshes, quicksands and such like dangers. They are also inclined to suffer from venomous bites from small animals such as snakes, serpents, scorpions, mambas, etc.

People born between January 21st and February 21st come under the ZodiacaL sign of Aquarius, the *third House of Air*, and the sun passing through this sign at their birth makes them prone to all minor accidents in connection with the air, such as loss of property caused by storm, hurricane, etc.

struck by lightning or receiving shocks from electricity.

People born between February 21st and March 21st are in the Zodiacial sign of Pisces, the *third House of Water*, and the sun passing through this sign at their birth gives a tendency for a variety of minor accidents in relation to water, but in their case it is more likely to be caused by such things as fishing in lakes and rivers, and all short journeys in relation to water. I have several cases in my notes of persons born in this sign of the Zodiac who had on their hands indications of danger from water, being actually drowned *in their baths in their own homes*, after probably escaping danger on the battle-field or in long voyages round the world.

It will thus be seen that there is no denying the relationship between astrology and the indications given by the hand, and I hold no brief for the many so-called students of the hand who attempt to repudiate the influence of astrology on human life.

Other signs of accident and violent death are when the Head Line and Fate Line appear broken either when crossing one another or about the centre of the hand. This danger point, however, is as a rule accentuated or confirmed by a line passing from the Mount of Mars near the thumb and itself crossing through the break shown on the Head or Fate Line (Fig. 3, Plate 8). This threatens some fatality outside of the person's power to avert, and is one of those remarkable signs indicating violent death by one cause or another.

Another mark of accident is when short deep lines apparently descend from or under the Mount of Saturn and appear to cut through the Line of Life.

These dangerous breaks in the Life Line caused by accidents can better be translated by following the

examples I have given earlier as to the nature of danger as indicated by the month of birth.

A square or a triangle at any of these points of danger is in itself a preservation against the evil effects of such accidents. (More fully explained in Chapter XII dealing with minor marks and signs.)

A dent or hole or spot in the Life Line is the indication that some shock has injured the vitality at that moment of life. These indentations may, however, be caused by the effect of some sudden illness that may be brought on as a result of an accident.

The Nature of the Line.

When the Line of Life appears to be made up of links like a chain it is a sure sign of low vitality and delicacy, particularly if found on a soft hand (Fig. 1, Plate 22). When such a line is seen it is very necessary to notice if what is called the double Life Line appears running by its side inside the Line of Life (Fig. 2, Plate 22). This double Life Line appears to protect the outer Life Line by the added vitality that it indicates, and I have seen the most delicate people live to a very great age if the inner Life Line is well marked on the right hand. This inner Life Line should be very seriously considered before predicting illness or death.

In some cases it will be noticed that this inner line proceeds for a certain distance fairly close to the outer Life Line, and then retreats from it or leaves the outer line at a certain period. This in itself is an indication that the vitality has in some way or another been undermined, and that the person is no longer able to throw off any illnesses that may be indicated.

This inner Life Line may also show the

run closer to the Life Line instead of bending away from it. It can also be found cutting through the Line of Life and passing outwards to the lower part of the Mount of Luna, or sending a branch line in that direction (Fig. 3, Plate 22). On a soft hand or one indicating a weak will, this is a very dangerous sign as it indicates a craving for violent excitement obtainable through over-indulgence in alcohol and sometimes in drugs.

In order to be sure that this mark is really an



inner Life Line, and not merely a branch from the outer Life Line itself, I advise the student to press this line between both thumbs in the examination, and then it will quickly be seen whether this line proceeds from the outer Life Line or has an independent source.

I recommend this method for examining all other lines, as sometimes the pressure will show either an island or a break that would not be observed in the ordinary way.

When the Life Line is found broken in the left hand and either joined or overlapping in the right, it threatens some dangerous illness at that date. If broken in both hands and there is a gap between the ends of the line or worse still, one branch, the upper, curls back on the Mount of Venus, there is hardly any chance that a person will recover from the illness at that period (Fig. 1, Plate 23).

When a Line of Life is found with chain formation at its commencement under the first finger,

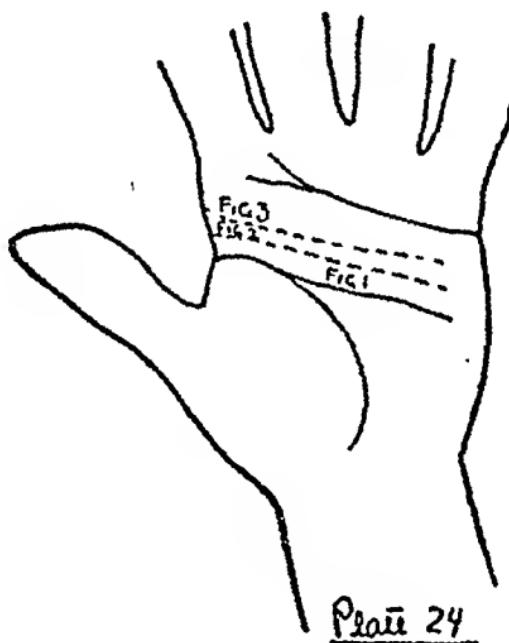


delicate health in the early years is clearly foreshadowed, but if the line becomes clear of this link or chain formation as it proceeds, it shows that complete recovery from these earlier illnesses may be promised (Fig. 2, Plate 23).

When the Line of Life appears closely interwoven with that of the Line of Head it will be found that the subject is extremely sensitive about all things regarding self—the feelings easily hurt because they are so self-centred. If this sign is much accentuated

the subject should be encouraged to fight against the foregoing defects and to endeavour to develop more self-confidence and wider interests (Fig. 1, Plate 24).

When there is a distinct medium space found between the Line of Life and Line of Head, there appears to be more freedom for the carrying out of plans and ambitions. There is, however, less caution in the character, and more inclination to act on impulse (Fig. 2, Plate 24).



If, however, the space is found to be abnormally wide it is an indication of too much self-confidence, and inclines the subject to be foolhardy, impetuous, and inclined to run unusual risks. The life is not guided by reason or caution (Fig. 3, Plate 24).

We will now come to the most unusual sign of all, which is that of the Life and Head Lines together with the Line of Heart being all connected together (Fig. 1, Plate 25). In such a case it indicates the nature of an extremist. Such people are inclined

to be unfortunate where their affections are concerned. They usually love the wrong person, or those who have what may be called "tangled lives". They espouse the cause of the "under-dog", and stick with the utmost tenacity to what they believe to be their duty to those who have established a claim on their affections.

As a general rule such people love but once in all their life, and that once contains all the elements of tragedy.



The above remarks are all the more emphasized if the Line of Fate should be found rising from the Mount of Venus (Fig. 1, Plate 26), or tied down as it were by the Fate and Life Lines being joined together (Fig. 2, Plate 26).

If the lines of Life, Head and Heart are found joined on the left hand as shown in Fig. 1, Plate 25, but normal in the right, the subject has started with the tendencies described but changed his disposition as he advanced in life. Should the reverse be the

the subject should be encouraged to fight against the foregoing defects and to endeavour to develop more self-confidence and wider interests (Fig. 1, Plate 24).

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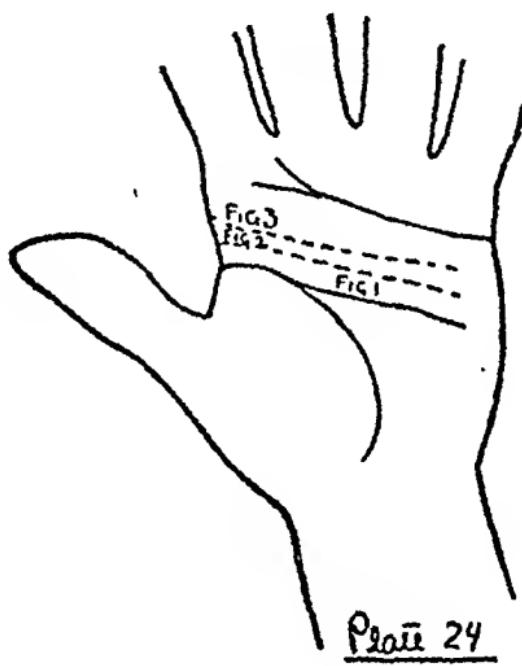


Plate 24

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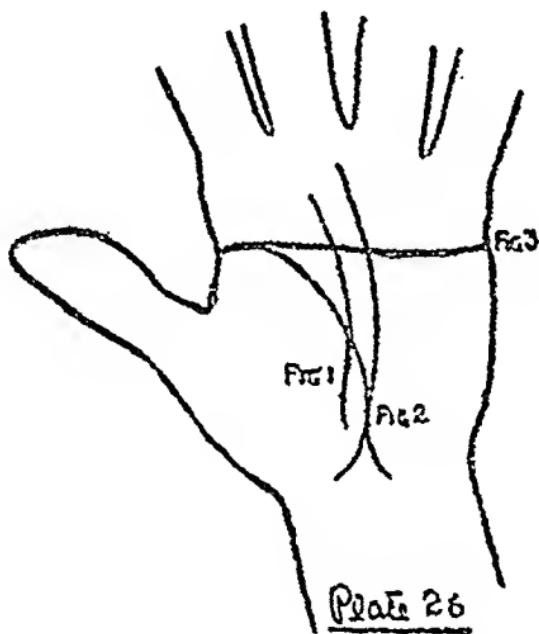
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YOU AND YOUR HAND

case the subject has developed the qualities described.

Another variation of the three lines being joined together is shown in Fig. 3, Plate 26. In this the Head and Heart Lines appear as one straight mark across the palm, and at the same time are both joined to the commencement of the Line of Life. This combination, although unusual, may be found on an average in about 1 in 1,000 cases. It has all the qualities of the first described example, but with



still more intensity of feelings and disposition. It is as if the person concentrated both head and heart on the one thing that concerned him. If it is love, then all the desires of the life, heart and brain are as one. If it is purpose, then the heart nature is subservient to the mentality.

Such persons are generally unfortunate in the ordinary affairs of life. They do not fit in with the conditions of things around them. They feel lonely because they meet so few like themselves. They

are as a rule much misunderstood by everyone they come across. They are inflexible and unchangeable in their views and opinions—they feel “the world is against them”, but it is they who are against the world.

Such persons have unusual brain power, determination, will and concentration, yet all these qualities may amount to nothing unless the lines of Fate and Sun be found on their hands. If such lines appear even late in life such as close to the base of the fingers, success is likely to be achieved before the end. Even then it will be of the nature of something unusual or unexpected.

In all my experience I have, however, never found hands with the Lines of Life, Head and Heart combined, to have morbid or suicidal tendencies. I have known men or women with this mark destined to go through more disappointments and sorrows than thousands of others, but I have never known one of them attempt to shorten his own life—provided no drooping line was found falling downward *out of this combination to or towards the Mount of Luna.*

As such a sign can, however, be found, I have given an impression of a hand showing this tendency to suicide (Plate 19B).

In this case the man, after repeated failure of all his plans, developed an intensely morbid tendency and made several attempts on his own life. In such attempts he was equally unlucky, and is now spending the remainder of his days under close observation in a lunatic asylum.

CHAPTER V

THE LINE OF HEART AND ITS RELATION TO THE AFFECTIONS

THE Line of Heart (see Map of the Hand and Plate 27) is the line running under the mounts at the base of the fingers.

This line being on the upper, or intellectual part of the hand, relates more to what I might call the mental outlook on the affections rather than the physical or sensual.

The Line of Heart may rise from the following distinct positions.

Lying straight across the palm, the Line of Heart denotes an honest, sincere, affectionate disposition, but not one likely to be swayed by any great emotions one way or the other.

Rising from the Mount of Mars inside the Life Line (Fig. 2, Plate 27) is in itself an unfortunate sign as the character of the person will be irritable, quarrelsome and exacting in all matters of the affections.

Sloping downwards and touching or joining the Life and Head Lines (Fig. 3, Plate 27), it is unfortunate from the standpoint that the subject perhaps from lack of perception appears to trust or love the wrong people. He will be inclined to suffer repeated disappointments in those he cares for.

Rising from the centre of the Mount of Jupiter (Fig. 4, Plate 27), it denotes a nature exalted in its ideas of affection. Men or women with this sign are firm and reliable in their love nature, ambitious,

that those they care for may be successful in life. They seldom, if ever, marry beneath their station or rank in life, and as a rule marry above it.

Perhaps because of their pride or high ideals, they will be inclined to have fewer love affairs than those under other indications. This same line coming from the top or outside of the Mount of Jupiter produces an excess of the above qualities. A man or woman with such a line would be a blind



Plate 27

enthusiast about any person he or she loved or even cared for. In their pride they can see no faults or failings in the being of their choice. In love they are carried away by their enthusiasm, and often have bitter disappointments when the idol they have worshipped turns out to have "feet of clay".

The Line of Heart from between the first and second fingers (Fig. 5, Plate 27) is perhaps one of the best signs to have, as it denotes a strong deep

nature in matters of the affections. Such persons appear to rest between the ideality given by the Jupiter Line and the solid seriousness given by the Mount of Saturn. They may not be so demonstrative as persons who have the line from Jupiter, but they are deeply in earnest in their protestations and promises.

When the Line of Heart rises on the Mount of Saturn (Fig. 6, Plate 27), the subject is more self-contained in his affections. In fact *self* in every sense plays the principal part in such a man or woman's love affairs. They have less ideality about such things than those who have the line from Jupiter. If the hand is soft and flabby they are more inclined to be sensual than affectionate.

All these qualities are in excess when the Line of Heart rises high on the Mount of Saturn.

When the Heart Line is in itself in excess, namely, lying right across the hand from one side to the other, the desire for affection becomes a torment. Such persons love so intensely they cannot bear the person they love to be out of their sight, and therefore continual unhappiness is usually the result.

When the Line of Heart appears with a lot of fine lines dropping down from it as in Fig. 1, Plate 28, it denotes an inconsistent nature inclined to fritter away the affections by a series of flirtations or *amourettes*. Such persons must always be "in love" to live at all, but with them affection is but a name.

A broad Heart Line either from or under the Mount of Saturn formed by a series of "islands" denotes there is little or no love for the person's opposite sex. On a soft hand, especially if the Mount of Venus is full and prominent, unnatural desires may be feared.

When the Line of Heart is very low down on the palm, with lines connecting it to that of Head, the

affairs of the heart will always mix themselves up with those of the Head, and a general muddle of things will be the result.

When the Line of Heart commences on the Mount of Jupiter with a clear, distinct fork (Fig. 2, Plate 28), it is an excellent sign of success in love; also of a happy disposition in all questions of the affections. Such persons are inclined to "make the best of everything", even of their own disappointments.



The Line of Heart found with a wide fork at the commencement (Fig. 1, Plate 29), one branch on Jupiter, the other between the first and second fingers is also an excellent sign of an affectionate disposition that is well balanced. When the fork is found extremely large with one branch on the Mount of Jupiter, the other on Saturn (Fig. 2, Plate 29), the subject will have a contradictory nature in matters of the affections, swayed as it were between the qualities of Jupiter and Saturn.

Such persons will be difficult to live with and to understand. They will be both sensual and idealistic, selfish and generous, demonstrative or the reverse, according to the mood of the moment.

If the Line of Heart is seen devoid of all branches, and just a thin looking line, the man or woman will have little affection or the desire for it.

When appearing as if it was fading out or becoming slighter at the end under the fourth finger, it denotes



that advancing age will bring sterility in the affections, cold-heartedness and indifference.

If on looking at a hand, it is observed that the Heart Line appears to stand out as the most important or deeply marked line on the palm, it will be found that the love nature is all that matters to such persons; but with a good Head Line and the rest of the hand well marked this love nature is likely to find its outlet in self-sacrifice for others, especially those in suffering. Such persons make wonderful

missionaries, helpers, nurses, prison visitors or workers among the poor.

My last word of advice to those interested in this study is that they should carefully observe the other main lines of the hand before passing judgment on one particular mark or indication. To learn what each line means separately is absolutely necessary to have a good foundation. It is what technique is to music. The musician studies in detail the components that go to make the whole, but eventually reads at a glance all the tones, semi-tones, harmonies and discords on the written sheet. Just so will the student after some practice group and read together the chords or discords of life as shown by the lines on the human hands.

CHAPTER VI

THE LINE OF HEALTH

THE Line of Health (see Map of the Hand—
also Plates 30 and 31) is that line which rises
on the Mount of Mercury under the fourth finger, or
passes under the base of this mount and proceeds
down the hand towards the Line of Life.

I have proved by long experience of the study of
the Hand that this line grows downwards, and that
it may increase or fade out in accordance with the
state of health of the subject.

The logical reason for this line to grow down-
wards is that it is, as it were, the enemy of the Life
Line, and as it approaches or sends branches on or
towards the Line of Life, so one can read whether
it is undermining the vitality or not.

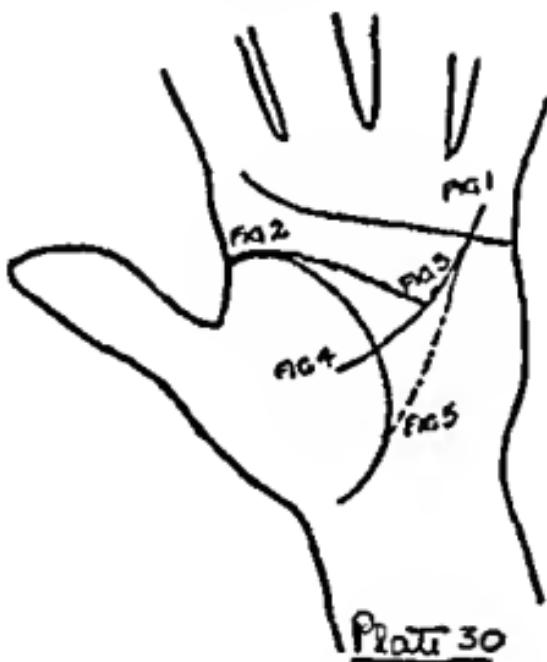
As it grows down the palm towards the Line of
Life, so does it foreshadow the growth or germ of
disease which reaches its crucial point when it comes
into contact with the Line of Life. It is an excellent
sign of vitality when there is no Line of Health
found on a hand. Its absence indicates that there
is nothing in the constitution undermining the
Line of Life.

The Line of Health may be found rising from
various points.

As the Mount of Mercury is proved to have a
definite connection with the mind, when the Line
of Health is found rising from this position it indicates
that the nervous system is more easily affected
by the mind than when the line starts on any other
position on the palm.

I am speaking intentionally of the *mind* in the case of this line, and not the *brain* or mentality as represented by the Line of Head.

In this study there appears to be a distinction between the two, as the line from Mercury representing the Mind may in many cases be found deeply marked on a hand where the Head Line is only slightly marked or does not show mental power of any consequence.



The Line of Health rising on the Mount of Mercury (Fig. 1, Plate 30), apart from any other consideration denotes an active sensitive mind.

Now bring the Head Line into the picture, and at once a wealth of information as to the inner meaning of the Line of Health becomes apparent.

For example, should the Line of Health, as in Fig. 1, Plate 30, be found on a hand with a weak uncertain-looking Line of Head (Fig. 2, Plate 30), then the mind as indicated by the Line of Health

on Mercury, is fretful and of a worrying nature, that as it were eats up the vitality and produces ill-health. In this case there may not be any real disease that a doctor could put his finger on, and yet such a person may feel as wretched and as ill as if some real malady was devouring the constitution.

Should this Line of Health (Fig. 1, Plate 30) send a branch from it to the Line of Life (Fig. 3, Plate 30), and if this branch line cuts into or touches the Line of Life at any part, a serious breakdown may be expected in the subject's constitution, or such a "run-down" condition that even death may be the result at the date on the Line of Life where the two lines meet (Fig. 4, Plate 30).

If the Line of Health itself proceeds down the palm, the life may be a long one, but the fretful, highly sensitive conditions will remain to the end (Fig. 5, Plate 30).

Let us now consider the opposite of this. If even with a weak-looking Line of Head, the Health Line does not approach the Line of Life, or even bends away from it, the nature though fretful and troubled will not damage the life and end it at a premature age (Fig. 1, Plate 31).

An "island" at the commencement of the Line of Health on the Mount of Mercury increases the bad indication given by this line, especially during the early years (Fig. 2, Plate 31).

An "island" lower down, touching or passing through the end of a weak-looking Head Line, increases the weak indications of the Head Line, and at the same time threatens some form of brain illness (Fig. 3, Plate 31).

When on the contrary a Line of Health is found rising on the Mount of Mercury with a long, straight Line of Head on the same hand, the mind although

of the most active, highly sensitive type, becomes under the control of the mental will power, and so a Line of Health on such a hand is prevented from wearing out the vital forces by useless fretful imaginings (Fig. 1, Plate 32). This condition will be accentuated if the Line of Head rises on or has a branch from the Mount of Jupiter (Fig. 2, Plate 32).

Even in this case, however, the mind being of the excessively sensitive order with the Line of

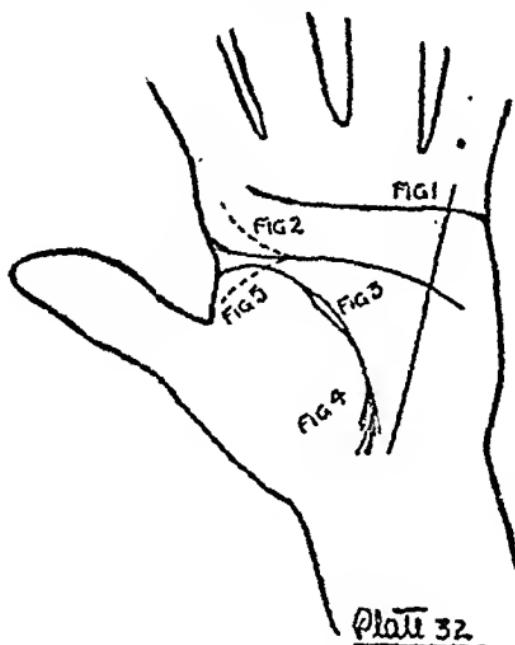


Health coming from Mercury, the subject will always have a *self-worrying tendency about the mental work the brain is engaged upon*. He will be inclined to be super-critical, never satisfied with his best efforts, and if the Line of Health continues down the hand from Mercury, whether it touches the Line of Life or not it will induce periodic nervous exhaustion and a high-strung condition all through the life.

Such subjects always work at high pressure—are over-conscious in all they are called on to do,

and are inclined to wear themselves out by attempting too much for their physical strength.

Should any "island" appear on the Line of Life (Fig. 3, Plate 32) of a person who has the Health Line from Mercury as shown by Fig. 1, Plate 32, it denotes the loss of vital force at the date when the "island" appears, but not of such a critical nature as if a branch from the Line of Health should cross from it towards the Line of Life at that period.



If on such a person's hand the Line of Life seems to split at its termination into a formation like "hair-lines" (Fig. 4, Plate 32), the nerve force will be broken up or dissipated towards the end of the life.

The fretful or irritable condition would be ten times more increased if lines from the Mount of Mars should be seen running up into the Line of Head at its commencement (Fig. 5, Plate 32).

When the Line of Health rises from the Line of Heart out of an "island" it foretells some weakness of the heart, but generally of a nervous, excitable nature.

When this line is only seen on the upper part of the hand and appears to fade out from under the Head Line or centre of the palm, the person will recover about the middle of his life from whatever tendencies the Line of Health denoted in the early years.

When this line is only found at the Head Line and from then on is strongly marked, nervous illness will be brought on by the particular mental work the person is engaged in.

When the Line of Health is found split in little pieces with each piece approaching nearer the Line of Life, it denotes periods of overstrain of the nervous system, and if the nails on such a hand appear flat or shell shape (see chapter on nails, Part II), some form of paralysis is to be feared.

When the Line of Health is seen with a series of islands in it between the Heart and Head Lines, and at the same time the person has round shaped nails, trouble with the throat and bronchial tubes may be expected. With long filbert shaped nails, the "islands" foreshadow delicacy of the lungs, such as pleurisy and danger of tuberculosis.

It will thus be seen that although the student can open up a mine of information from the indications of health and disease given by the study of this mysterious line, he can gain added information not only from the Line of Life, but also from the nails on the fingers.

As explained before, judgment should not be passed on any single mark by itself without taking into consideration other lines or signs that may bear on the subject in question.

An examination of the Line of Health is especially useful for parents, if they would know in advance the physical constitution of the children they have brought into the world.

CHAPTER VII

THE LINE OF FATE OR DESTINY

THE Line of Fate (see Map of the Hand—and Plates 33, 34, 35) or, as it is also called, the Line of Destiny, is the centre line running from the direction of the wrist, to or towards the base of the second finger.

In the examination of this line, the type of hand on which it is found must be considered.

It is not so strongly marked on the Elementary, Square or Spatulate as it is on the Philosophic, Conic or Psychic. For this reason, if it is found at all on the first named hands, or if even slightly marked on them, it will have just as much importance as a strong Line of Fate on the later mentioned types.

Strange to say, the possessors of the Philosophic, Conic or Psychic hands, which as a rule bear the Fate Line more distinctly marked than the others, are in themselves more fatalistic than those who have the Elementary, Square or Spatulate. Being more spiritual, more thoughtful, more visionary, they are naturally believers in destiny.

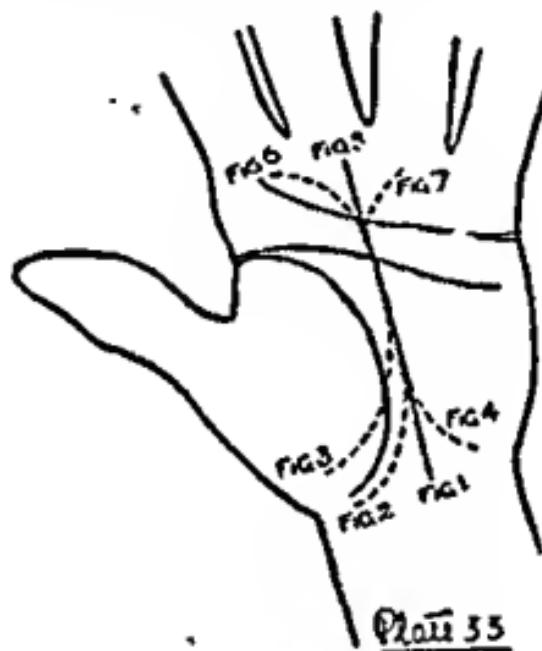
Properly speaking, the Line of Fate is more closely related to one's worldly affairs, success or failure, people who influence one's career, the difficulties or barriers to be met with in one's aims and so forth.

There are many points from which the Line of Fate may commence.

From the wrist, and going straight up to the base of the Mount of Saturn (Fig. 1, Plate 33), it promises

strong individuality of the self-centred class. Provided the other indications are good, it denotes a successful destiny, and the accomplishment of one's purpose, whatever that may be. On account of the space between this line and that of Life it shows that the subject has not been tied down or fettered by unfortunate conditions, but has been free to choose his or her career.

• When lying very close to the Life Line, or as it



were tied down by it (Fig. 2, Plate 33), home surroundings and ties of relationship have stood in the way, and the subject has been much sacrificed in the early life to the wishes of others. This condition is very often seen on the hand of a daughter who has given up her own ambitions for the sake of remaining with, or helping a parent.

Rising inside the Line of Life on Venus (Fig. 3, Plate 33), the cramping of the early years has been still more marked, and unless the Fate Line looks

exceptionally strong in the later years as it ~~ascends~~ beyond the Line of Head, the subject will always be held back with relations or by ties of affection in one form or another.

It is a curious thing, but well worth noting, that if any of these Fate Lines tied down by the Line of Life or rising from Venus are found on a hand with a Heart Line sloping downwards from its commencement (Fig. 3, Plate 27), the subject will be most unfortunate in all matters concerned with the affections.

Men or women with such Fate Lines as a general rule get tangled up in their love affairs with other persons who are married, or at least not free to marry.

The Line of Fate may also rise from any part of the Mount of Luna (Fig. 4, Plate 33). In such a case the person has had no family ties in early years to hold him back. He has been free from home influences. As a rule such people have restless wandering lives, and generally travel a great deal all through their careers. Their fate will be considerably influenced by the caprice or whims of others. On a hand with the rest of the lines favourable, this class of Fate Line can be very fortunate, especially in the case of public favourites.

At the other end of the Line of Fate the terminations are equally important.

The Line running straight into the Mount of Saturn (Fig. 5, Plate 33) is not nearly so powerful or lucky in its meaning as if the same line had bent over towards Jupiter (Fig. 6, Plate 33). In the latter case the man or woman would attain to some position of authority over others, or his or her destiny would be so successful that he would reach the highest possible positions in whatever his profession or career might be.

The Line of Fate turning towards or sending a

branch from it to the Mount of Sun (Fig. 7, Plate 33), is a promise of unusual success, glory or fame, especially in public life in one form or another.

A remarkable example of this may be seen in the hand of the Right Hon. W. E. Gladstone. In his case the Line of Fate actually divides, one branch going to Jupiter and the other to the Mount of the Sun (Part III).

On his hand will be noticed the wide space between the commencement of the Line of Fate and that of Life, denoting how unfettered and free he was at the beginning of his destiny to choose his career. Although by nature extremely sensitive—see Head and Life Lines closely connected—he adopted a public career as a statesman. He held the highest positions in the Government of England, and was no less than four times Prime Minister.

When I took this impression of his remarkable hand (the only one ever taken), I visited Mr. Gladstone at his request at his home, Hawarden Castle, in the county of Chester, England. He was keenly interested in the various impressions of famous persons' hands I had taken with me. We passed upwards of two hours together. It was one of the last interviews he ever gave as he passed to his long rest the following year.

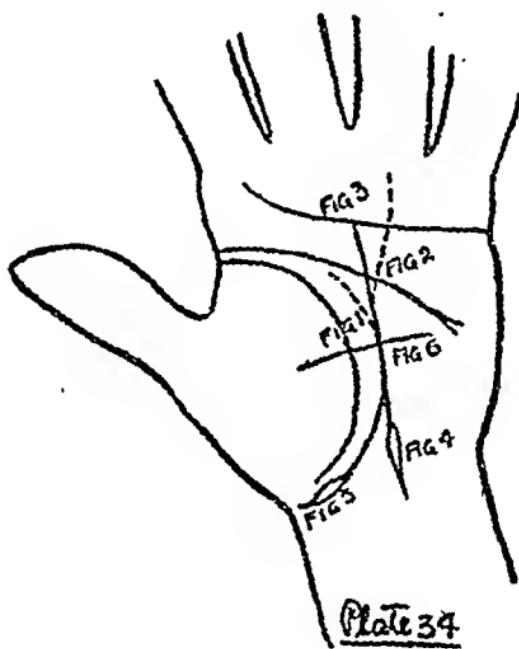
Mr. Gladstone's hand contains a wonderful lesson for the student of this work. It is not only a remarkable example of a Head Line across the entire palm, of a Fate Line going to the Mounts of Jupiter and the Sun, but also of the "double Line of Life" at the back of the outer Life Line.

Mr. Gladstone lived to the great age of 86. He had such remarkable strength and vitality to the end that he actually chopped down a large oak tree in his park a few months before he passed away.

If at any point in the Line of Fate it throws a

branch to or towards the Mount of Jupiter, it denotes that at that period of the person's fate, he or she will make some extra effort towards ambition (Fig. 1, Plate 34). If the offshoot should be towards the Mount of the Sun, increase of riches, distinct success, fame or publicity may be expected (Fig. 2, Plate 34).

If the Line of Fate should go right up into the finger of Saturn, it is not favourable, for this signifies that everything will go too far. If a man who had



this mark were a leader of men, the day would come when they would get beyond his control and turn against him.

If the Line of Fate stops abruptly at the Line of Heart it foretells that the destiny will be ruined by the affections. If stopped by the Line of Head, some mental action will injure the destiny, or it will be thwarted by the person's own stupidity.

When the Line of Fate appears with an island or

islands at its commencement, it denotes trouble or misfortune early in the destiny (Fig. 4, Plate 34).

Short lines like bars that are seen crossing the Fate (Fig. 6, Plate 34), are usually the opposition of some person to one's destiny at that particular period. (How to read time and dates explained in Chapter XIII.)

These opposition lines from Venus are usually on a woman's hand, women who injure the Fate, but if they proceed from the Mount of Mars under the Line of Life, they represent men if found on a man's hand—her own sex if found on a woman's hand—who will endeavour to do some injury to the subject at the particular date on which they appear to cross the Line of Fate.

If the Line of Fate does not rise until about the middle of the palm, from what is termed the Plain of Mars, it denotes a hard difficult life in the early part of the existence. If from there on the line looks clear and straight, the difficulties will be overcome by the person's own strength of individuality and determination.

When the Line of Fate rises from the Line of Head, and from that is well marked, success will come from about middle life from the individual's own application or mental effort.

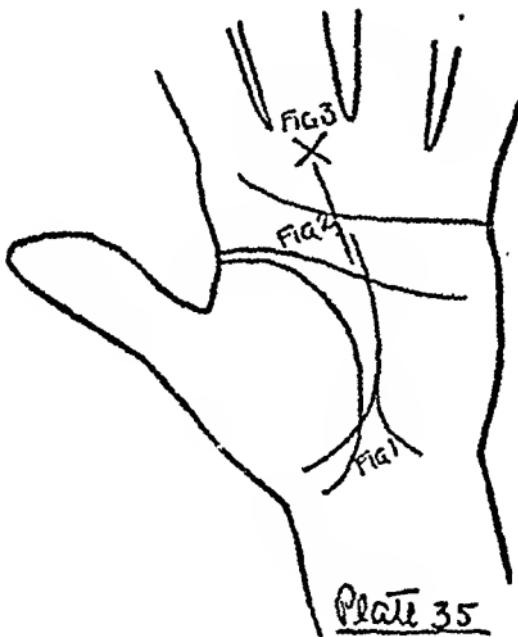
When rising from the Line of Heart, success will come very late in life, and generally in some way by or through the affections.

If the Line of Fate rises with one branch on Venus, the other on the Mount of Luna, the subject's destiny will be swayed between Romance and Imagination on the one side and Passion and Sensuality on the other (Fig. 1, Plate 35).

When there is a complete break in the Line of Fate, it is a sure sign of loss and misfortune, but if one line begins before the other leaves off, it

promises a complete change of career at that date. If from then the second line appears strong and clear, the change will be for the person's advantage, and will probably be in accordance with his or her own desires.

A distinct cross (Fig. 3, Plate 35) at the end of the Fate Line on Saturn, is one of the most unfortunate signs to be found. Such a person's career will be dogged by ill-luck of every kind and will end badly.



If with such a mark the Line of Head should show murderous tendencies as explained in the chapter dealing with Head Lines, then the cross on Saturn would foreshadow death by violence, such as by the hand of the executioner.

A double Fate Line is often an excellent sign, especially if one branch goes to Jupiter and the other to the Mount of the Sun (Fig. 1, Plate 36). As a rule it shows that the person will run two different careers

side by side, but on a woman's hand it usually denotes what is called a "double life", especially if one of these Fate Lines comes from the Mount of Venus. On a man's hand this sign is very rarely found, but if found it gives the same meaning.

Long or short fine lines rising by the side of the Fate Line, joining it or running by the side of it, show the influence of some person or persons of the opposite sex on one's destiny (Fig. 2, Plate 36).



Plate 36

If the Fate Line appears to improve after the influence line comes into it, the person represented by the influence line will be favourable. If on the contrary the Fate Line has an island in it, or looks slighter when the influence line joins it, the person will bring one harm or loss (Fig. 3, Plate 36).

If the influence line has itself an "island" in it, the person drawn into one's fate will have had misfortune or disgrace in his or her own

When the Line of Fate divides into

a series of lines about the centre of the hand, it indicates that the career will branch out into many different phases. Some of these parallel activities will be more successful than others, as will be seen if each branch is studied as a separate line.

Persons whose hands show no Line of Fate whatever can still be successful provided the Head Line is well marked. Their careers will, however, be more or less monotonous and uneventful.

CHAPTER VIII

THE LINE OF SUN

THE Line of Sun—also called the Line of Success—(see Map of the Hand and Plates 37 and 39), should, like the Line of Fate, be considered with the type of hand on which it is found.

It is more generally seen clearly marked on the Philosophic, Conic and Psychic, and does not mean so much as even a lesser looking line on the Square or Spatulate. I must stress this point so as to bring out the meaning of this most important mark, which has been more badly interpreted than any other line on the hand.

In Greek works on Cheiromancy, this line is called "the Line of Apollo", for the reason that Apollo was identified with the sun god Helios.

In my work I have preferred to call it by the simple name of the Line of Sun or Success. It appears to take after the qualities of the God of Life, in that when well marked on a hand, it becomes like the Sun to the Earth in bringing into fruition the aims and desires of the individual.

It increases the promise of success by a good Line of Fate in the way that it gives distinction, brightness and in some cases fame and glory to the career. As the Sun brings fertility, and consequently riches to the earth, so this Line of the Sun improves the worldly position of the person on whose hand it may be found.

Now, as everything in life must be judged by comparison, this line must be judged by the

conditions governing the career of the man or woman under examination.

I mean by this, that if this line is seen appearing at a certain age in the hand of, say, a shopkeeper, it does not mean that he will suddenly become an Imperial potentate having the power of life and death over his subjects, but merely that he was assured of a period of success in business that would make him feel a king among his fellows, and so on in connection with every other career or activity that may be imagined.

To the poor artist, up to then perhaps starving in some attic, it would show when his pictures would begin to be recognized. To the writer the period when his books would bring him fame. To the actor the age at which he would make his mark. To the clergyman when he would receive clerical recognition. To the businessman when the "tide had turned". To even the "woman of the streets" when her luck would change.

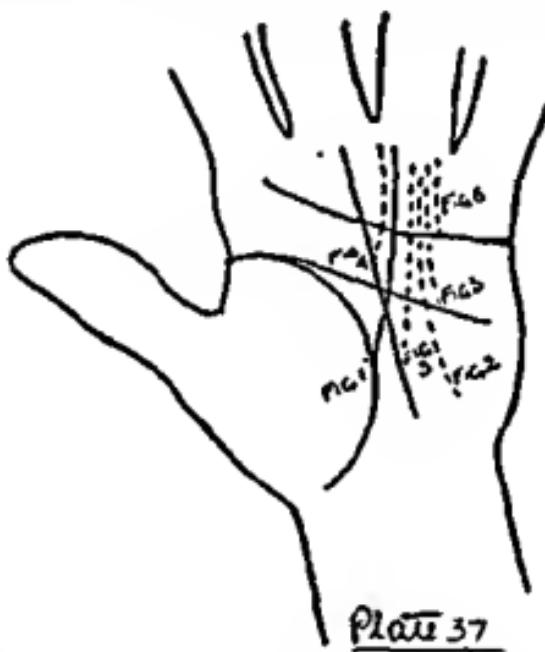
To high or low, king or peasant, to one or all, irrespective of birth, rank, or education, whenever the Line of Sun appears there will be *an improvement in conditions* in due accordance with whatever the career may be.

To my mind it is the most wonderful line on the hand, and also the most difficult for the amateur to "read".

The Line of Sun is so many-sided in the way it can be applied to the affairs of every-day life that I could write a volume on it alone. In a work of this nature I must limit myself to its principle indications, giving the student a solid foundation from my own practical experience in the hope that out of the many who will read these pages, there will be a few who will find a mine of wisdom and the pure gold of knowledge.

The mysterious statement "many are called but few are chosen" applies to all the devotees of scientific research.

The Line of Sun may rise from the Line of Life (Fig. 1, Plate 37); the Mount of Luna (Fig. 2, Plate 37); the centre of the palm known as the Plain of Mars (Fig. 3, Plate 37); the Line of Fate (Fig. 4, Plate 37); the Line of Head (Fig. 5, Plate 37); or from any part of the Line of Heart (Fig. 6, Plate 37).



Rising from the Line of Life, if the rest of the hand belongs to the artistic type, the life will be devoted to the worship of the beautiful, and if the Line of Head is sloping and well marked it promises success in artistic pursuits.

Rising from the Mount of Luna the success and distinction will be largely dependent upon the approbation of others, especially when the Line of Fate also rises from this direction. This indication is most often found in the hands of public favourites who excite the adoration of the multitude.

YOU AND YOUR HAND

A good example of this may be seen in the impression of the right hand of Mary Pickford (Plate 38), who for years has been called "the world's sweetheart". In her case there may also be seen a Sun Life rising from the Line of Life bearing out my previous remark "that the life would be devoted to the worship of the beautiful, and if the Line of Head be sloping and well marked it promises success in artist pursuits".

In Mary Pickford's case it may be noted that the Line of Sun does not rise at such an early date from the Line of Fate as might be expected, considering she went on the stage when she was barely more than a child. But those who are acquainted with this remarkable actress know that in her early years she endured many hardships. In one of her letters to me recently she wrote: "All through my early years when going through those darkest moments my courage was kept up by looking at the Line of Sun in your book 'Cheiro's Language of the Hand' From it I knew that success would come, and it did come exactly at the date shown in your book through the development of the picture industry.

The student should also notice that in Mary Pickford's hand, the Line of Head rises at the top of the first finger on Jupiter, and is slightly separated from the Line of Life, again bearing out my remark of the dramatic instinct indicated by the separation between the lines of Life and Head (see chapter on the Line of Head).

Rising from the centre of the hand on the Line of Mars (Fig. 3, Plate 37), the Line of Sun promises sunshine after tears, success after battling with adversity.

When coming out of the Line of Fate itself (Plate 37), no matter from what part it departs, it accentuates the success promised.

Line of Fate. From that time on everything concerning the career will improve.

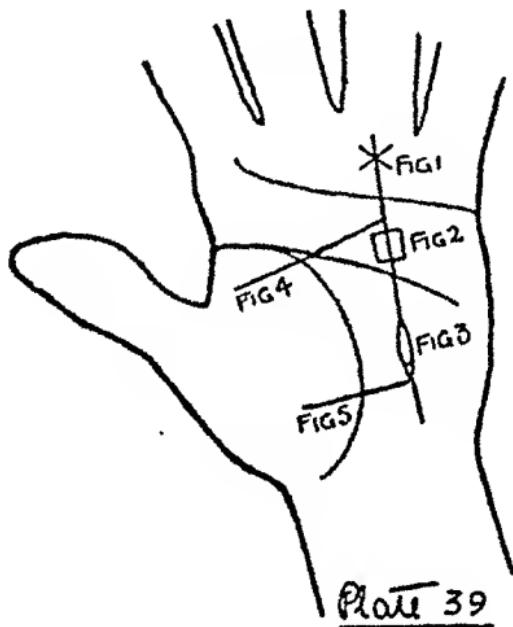
When the Line of Sun is seen rising from the Line of Head (Fig. 5, Plate 37), no caprice of others is involved in connection with the success promised. The talents and brain power of the person alone will be the deciding factors, but in this position fame or success will not be gained until after the middle of life is reached.

Rising from the Line of Heart (Fig. 6, Plate 37), it may only denote great love and talent for artistic things, but in its other meaning it promises that there will be greater sunshine, happiness or money in the person's life from that date on. Should, however, the Line of Fate turn towards the Mount of Jupiter at the same time, then the late Sun Line may be translated as meaning some unusual success of the nature of position in the world, or authority over others from then to the end of life.

Many lines on the Mount of Sun show a decided artistic nature and a certain amount of success in life, but these many lines also tell that multiplicity of ideas or pursuits interfere with success. One or two lines in this position are preferable to having a good many.

A square on the Line of Sun (Fig. 2, Plate 39) is a sign of preservation from the attacks of those who would endeavour to ruin one's name or reputation.

An island on the Line of Sun (Fig. 3, Plate 39) indicates loss of position and reputation so long as the island lasts. If the line appears as strong after the island as it was up to that time, it promises that the person will completely recover from whatever the scandal or trouble may have been.



Lines crossing the hand from the Mount of Mars and cutting or breaking the Line of Sun denote persons of one's own sex endeavouring to injure one's position or reputation (Fig. 4, Plate 39).

Lines from the Mount of Venus or Mars crossing over and cutting the Line of Sun, tell in a man's hand of men who will injure him, especially if any form of island be shown at the same time.

On a woman's hand these lines from Venus or Mars mean her own sex will injure her reputation.

or position. If an island be marked at the same time some decided scandal is indicated at the date in the life when the "island" appears (Fig. 3, Plate 39).

When there is a strongly marked Line of Fate, but no sign of any Line of Sun whatever, the Fate Line may promise power and success in whatever the career may be, but there will be little brightness or happiness in the life. The man or woman will be extremely self-centred. They will shun publicity of all kinds, and will show little or no desire to enter social life.

When the Sun Line appears stronger on a hand than the Line of Fate, the person is overshadowed by the fame or glory of his forbears. This is often seen on the hands of sons who have famous fathers. An unusually good example of this may be seen in the impression of the right hand of Prince Louis Napoleon (Plate 39A). When a General in the Russian army during the last great war, he was deliberately kept in the background by the "powers that be" for fear of complications with France on account of the famous name he bore.

When he gave me this signed impression of his hand in Paris in 1902, and I pointed out the significance of the Line of Sun in his hand, he said in a manner I shall never forget:

"You are quite right, Cheiro. The weight of carrying an illustrious name is the greatest burden a man can have."

The impression of the right hand of Prince Louis Napoleon is also a good example for the student of opposition lines crossing the palm from the Mount of Mars.

The Line of Sun should be equally balanced with the Line of Fate; if it appears unusually strongly marked, the career will be full of promise of brilliancy and fame, but without as it were any solid foundation.

CHAPTER IX

THE LINE OR LINES OF MARRIAGE

THE intricate and fascinating story of marriage is written on the hand in many different ways, and in accordance with the temperament of the subject under examination.

On the question of marriage as revealed by the lines of the hand, the student must realize that he is not a judge, but the counsellor and friend of the subject whose love-life is stripped of secrecy in his palms. He must take the broadest possible view of the question if he is to deserve the privilege of probing into the inner sanctuaries of the mind and heart. It is human to love and to desire love. It is the common lot to suffer; and it is the divine dispensation that there should be no common road to development.

No two life stories are alike. For though it is true that all roads lie through experience, no one is more aware of its infinite variety, the multitudinous patterns in the tapestry of life, the many faces of love—than the student who reads the story of humanity in the human hand. The student must humbly refrain from “sitting in judgment”, and read without shirking, all he sees without comment save warning, sympathy, and if he be competent to give it—advice.

It is useless for the student to attempt to study what the hands tell of love and marriage till he cleared his mind of all prejudice, and acquire breadth of vision which is necessary to unders-

People think and act and live according to their religion, their environment and their early training, but all humanity is straining upwards toward a finer social system, a higher level of love. Each individual seeks and hopes for perfection as he or she sees it.

That some individuals appear to be lower than others, less clearly defined, less likely to be accessible to the common good is by no means the fault of the individual whose brain expresses them, but rather an indication of the fact so soon patent to the student of the hand, that there are many stages in the evolution of the soul.

Some are born mature, with an innate wisdom which is beautifully applied to the great art of living, while others are little more than children at the end of their lives. There is no life experience which proves this theory more strongly than the individual attitude to marriage, the personal reaction to love. It is a warm streaming golden power like the light of the sun given to man that his soul may live. We abuse it, appreciate it, seek it, fly from it, work because of it, live for it, die for it, desecrate it, idealize it, destroy it, fall by it—and learning to live, *or rise by it.*

But whatever our ideals, our opinions, our moral code, our creed, we recognize our necessity, seek it and, having found it, pour it into our individual measures. For this reason the student must recognize that where one subject will believe that marriage is no sacrament unless solemnized in a church, another will be satisfied to be married by a registrar, a third will prefer a Gretna Green marriage over an anvil to a ceremony at an altar, while a fourth will hold that love itself is sanctification enough, and find in an "irregular union" a spiritual inspiration.

Again, there are cases in which in spite of the

deep desire of the subject, legal marriage is prevented by circumstances, yet the ties of affection remain equally strong. And there are others where no beauty of ceremony nor vows blessed by Church have been successful in capturing and imprisoning love.

If one must attempt to analyse a question that has defied analysis since the dawn of thought, it is well to bear in mind that morality is not a fixed thing, but is determined by location. What is moral in one country is immoral in another, and much so-called marriage has nothing to do with love.

All reasoning minds admit that there must be marriage laws to protect children and stabilize the social system which exists for the greatest good of the greatest number. But the fact that many a human heart chafes in its fetters, or cannot love within the rigid confines of the law should rouse sympathy not censure, and call for guidance rather than judgment from the student whose skill exposes the secret of suffering.

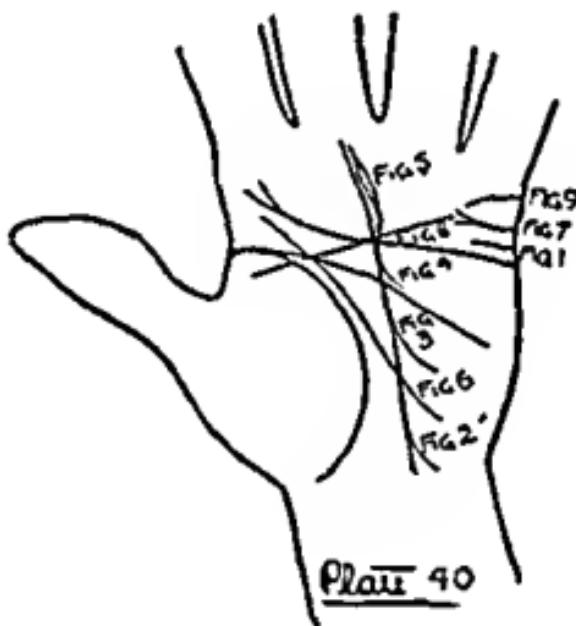
Some of the greatest idealists make the unhappiest unions. The lines of the palm appear to indicate that they were "fated" to do so, yet at the same time show that had the subject waited he would have met his real affinity and life-long happiness would have been assured.

"If I had only known" was ever the bitterest cry of wounded humanity. It has echoed down the ages, and is still dominant in the life chorus of the world. Yet written on our hands are warning marks which go for the most part unstudied and unheeded. Ignorance is the crime which brings its inevitable results—remorse and sorrow. On the other hand in the words of Tennyson.

'Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power . . .

The most important indications of unions or marriages are given by "the marriage lines" on the Mount of Mercury, which is again in keeping with how the *mind* reacts on the idea of marriage.

The Line of Marriage should lie straight and clear on the Mount of Mercury (Fig. 1, Plate 40). Only the long or important looking lines on this mount relate to marriage or long unions—short lines relate to affairs that do not result in marriage.



On the Line of Fate if marriage has occurred at the period of age indicated on the Mount of Mercury, we may find it corroborated, and information given as to the effect the marriage has produced, which I will proceed to explain a little later.

From the position of the line on the Mount of Mercury, a fair idea of the age of the person at the time the marriage took place or will take place, may be obtained. For instance when a strongly marked line is found lying rather close to the Line of Heart,

the union will be early, between fifteen to twenty (Fig. 1, Plate 40).

Half-way up the mount, twenty-five to thirty, higher up still forty-five to fifty-five and so on. If an influence line is seen joining the Line of Fate, it will give a more exact date (Fig. 2, Plate 40). Here is shown an influence line joining the Line of Fate very early at about eighteen to twenty years of age.

As the centre of the hand on or about where the Fate and Head lines cross is considered the middle of the fate, an influence line joining it at this period would be considered to be about thirty-five years of age (Fig. 3, Plate 40). On the Mount of Mercury this should be corroborated by a line about the middle of the Mount. How time or dates of events are placed in the hand will be explained later in a special chapter dealing with the matter.

If the Fate Line appears to improve or look stronger when or after the influence line has joined it, the marriage has been favourable and improved the material position.

If on the contrary, the Line of Fate is broken, irregular or badly marked after the influence line has joined it, and if this influence line tallies with the date given for the Marriage Line on the Mount of Mercury, then the reverse has been the case.

A wealthy union may in this way be judged by the Line of Fate, or if a line of Sun is seen opposite the joining of the influence line to the fate, which is very often the case.

When the Line of Influence comes decidedly from the Mount of Luna, the marriage or union will be more from the standpoint of capricious fancy than if the line of influence appears close to the Line of Fate.

When the influence line looks stronger than the subject's own Line of Fate, the person the subject

marries will have the stronger individuality of the two.

One of the happiest signs of marriage is when the *influence line* continues as a fine attendant line by the side of the Line of Fate (Fig. 4, Plate 40), provided that the Marriage Line on the Mount of Mercury is straight and well marked.

If, however, the line of influence has an "island" in it or runs into one (Fig. 5, Plate 40), it denotes that the person who influences the fate will get into trouble of a serious kind. If at the same time an island appears in the Line of Sun it will be of the nature of some public scandal.

If the Influence Line passes through the Line of Fate and proceeds towards the Mount of Jupiter, the person on whose hand it is found will be sacrificed to the ambitions of her partner (Fig. 6, Plate 40).

The Marriage Line on the Mount of Mercury (Fig. 1, Plate 40) should be level and without breaks or crosses of any kind. If found like this it promises a happy marriage.

When found divided into two fine lines, it denotes that the two people may continue to live together but they will have divided interests (Fig. 7, Plate 40). This is not a bad sign in itself, and only becomes so if a Line of Mars crosses from the Mount into this division (Fig. 8, Plate 40).

If the Marriage Line in itself curves or drops downwards it foretells the loss of the partner through death (Fig. 9, Plate 40).

If the Line of Marriage curves downwards into a fork (Fig. 1, Plate 41), it is an indication of unhappiness in married life. When a line crosses from Mars into such a mark, the probability is that divorce will end the marriage (Fig. 2, Plate 41).

If the Line of Marriage is connected with a line from the Mount of Venus (Fig. 3, Plate 41), the

influence of the subject's own sex will interfere with the marriage.

When the Line of Marriage bends in a long curve down into the palm in the direction of Mars, it is in itself a sign of unhappiness in married life, but as a rule brought about by the quarrelsome jealous nature of the person *on whose hand it appears* (Fig. 4, Plate 41).

If such a line should end in an "island", the marriage will end in scandal or separation (Fig. 5,

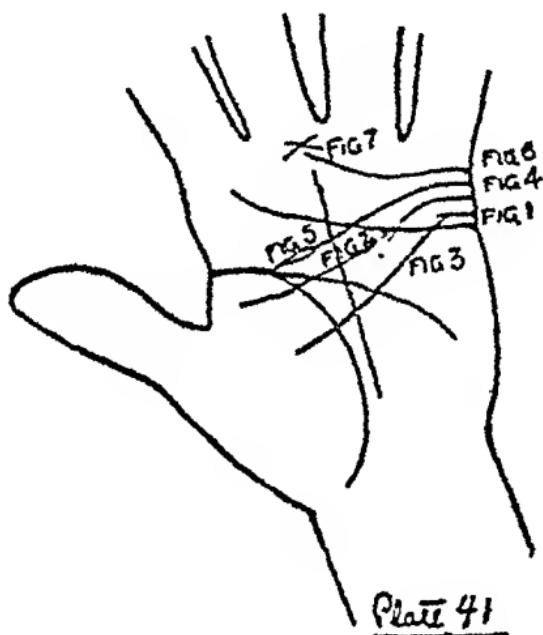


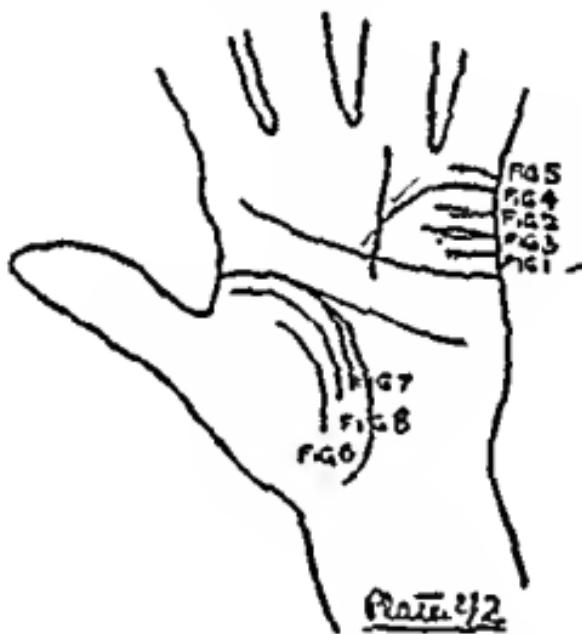
Plate 41). If, however, this line should end in a cross on the Mount of Mars, there is grave danger that the jealous nature of the subject will become so out of control that he or she will injure or murder the marriage partner.

A similar indication is given if the Marriage Line ends in a distinct cross on the Mount of Saturn (Fig. 6, Plate 41). In this case the cause may not be jealousy, but the desire to remove the partner for some selfish purpose. If with such a Line of

Marriage the Line of Fate appears stopped by this cross on the Mount of Saturn, there is every likelihood that the subject will end his or her life on the scaffold (Fig. 7, Plate 41).

This sinister mark was very distinctly shown on the hand of Henry Wainwright who was executed December 21st, 1875, for the murder of his paramour, Harriet Lane.

Such evil marks are still more accentuated if the Line of Heart is found curving downwards at its



commencement to the Line of Head, as I have explained in the chapter on the Line of Heart.

When the Line of Marriage is itself clear and distinct, but with a series of little lines curving down from it, it indicates long years of ill health for the partner of the person on whose hand the mark appears (Fig. 1, Plate 42).

If the Line of Marriage has an "island" in it, it foretells trouble in the married life and some form of separation while the "island" lasts (Fig. 3, Plate 42).

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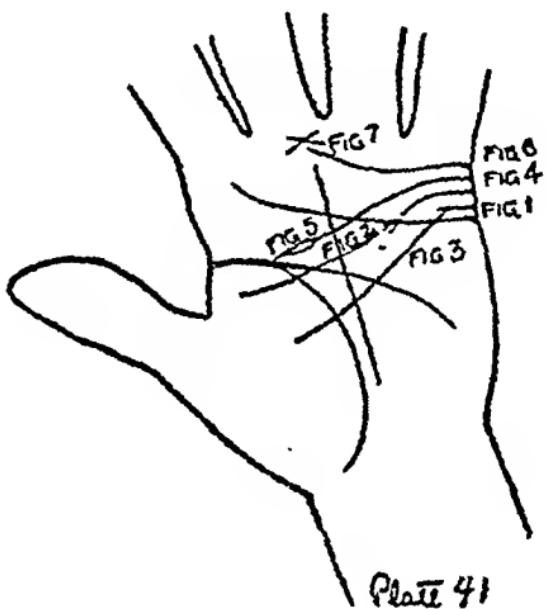


Plate 41

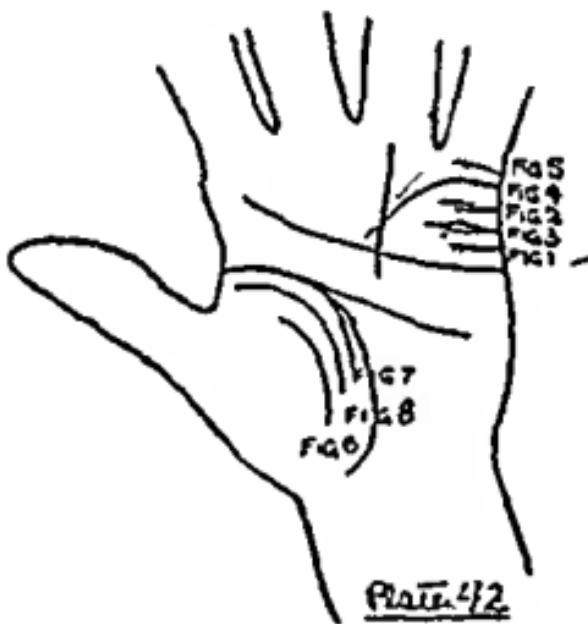
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If the Line of Marriage has an "island" in it, it foretells trouble in the married life and some form of separation while the "island" lasts (Fig. 3, Plate 42).

When this line seems full of a series of little "islands", the subject should be warned not to marry as he or she is predestined to great unhappiness in married life.

When the Line of Marriage breaks into two parts and the upper part continues straight and clear, it indicates that a break will occur in the marriage, but that the subject is likely to remarry later the same partner (Fig. 2, Plate 42).

When the Line of Marriage goes to the Line of Sun or sends a branch line to the Mount of Sun; the person on whose hand this appears will marry someone of distinction or a person of exalted position.

A good example of this is the hand of Mary Leiter, Part III. On her hand can be distinctly seen a branch from the Line of Marriage going directly to the Line of Sun.

I met Miss Leiter during my season in Washington. As I have related in my Memoirs,* I told her in the presence of her mother that she was fated to marry a man of a different nationality from her own, and by her marriage to this man she would occupy a position equal to that of a queen in some far-off land. This prediction came true, for she married Lord Curzon who became some years later the Viceroy of India, and in the position of Vice-reine she held the position exactly as I had foreseen.

At the same time I told her that she would have a short but brilliant life. This was fulfilled by her death a few years after she became Vice-reine of India.

When on the contrary to this illustration, the Line of Marriage curves downwards and cuts through the Line of Sun (Fig. 4, Plate 42), it indicates that the

*"Confessions: Memoirs of a Modern Seer," Messrs. Jarrolds, Ltd., London.

person on whose hand this mark appears will lose position by the marriage.

When a short strong line bars or cuts through the Line of Marriage, some great obstacle will arise to prevent marriage (Fig. 5, Plate 42).

When a fine line is seen above the Marriage Line, running parallel with it, some deep affection will come into the person's life after marriage. This is likely to be confirmed if it is a serious affair by a second Influence Line to the Line of Fate above the one that tallies with the date of the principal marriage.

On all hands one is likely to find a Marriage Line on the Mount of Mercury, but it does not follow that all who have this mark marry. The line on the mount means that at some period of the life, as shown by the position of the line which I have explained earlier, there arises a desire or longing in the man's or woman's nature to be married. If there is no other indication in the hand, the marriage will only be in *the mind of the subject*, and not an actuality.

This may sound difficult to understand, yet to those who study the lives of others, a climax or desire, such as I describe, comes sooner or later in the lives of every man or woman who are normal human beings.

I must now explain where another indication of marriage may be found, namely fine lines running parallel with the Line of Life on the Mount of Venus, and which are clear and distinct from the Line of Mars or double Line of Life. Taking Fig. 8, Plate 42, to be the Line of Mars, Fig. 6, Plate 42, must be understood as another indication by which marriage or a union may be interpreted.

The Mars line in every case comes directly from the Mount of Mars, and denotes a strong robust vitality. It may also be taken as a double Line of Life,

but the latter can also spring out of the Line of Life itself at any period during the run of life (Fig. 7, Plate 42).

Marriage lines on the Mount of Venus are also called "Venus lines", and are usually only found on the hands of persons who have an intensely strong sex nature.

Now as "sex appeal"—as sex magnetism is called to-day—varies so greatly in degree with the individual, these Venus lines must again be considered in connection with the type of hand on which they are found.

On a long refined type they represent the higher expression of the passionate nature, while on a short coarse type they represent the more animal or sensual.

Men or women with the Mount of Venus large or highly developed are more easily swayed by the gusts of passion that sweep through their lives.

On long narrow hands the Mount of Venus is naturally not so high or rounded, consequently a person of this class has more control over his or her passions. If such persons have many "Venus lines", they may have equally as many love affairs, but from a more mental standpoint.

We will now return to the examination of the "Venus lines" in themselves.

When a line which has been deep and strong appears to turn in on the mount away from the Line of Life, the person who has influenced the nature will cease to play any rôle, although the memory of the passionate love affair may remain (Fig. 1, Plate 43).

When a "Venus line" appears with an island (Fig. 2, Plate 43), the person influencing the life will get into trouble and disgrace.

If a "Venus line" crosses and joins with the Line

of Life or sends a branch to it, the influence will become as strong as life itself (Fig. 3, Plate 43).

Should a "Venus line" or a branch from it cross over and cut the Line of Fate, the influence thus indicated will cause injury to one's destiny (Fig. 4, Plate 43).

If the Influence Line or a branch from it cuts the Line of Sun, one's position or public reputation will be affected.



I have now explained the three parts of the hand which have a bearing on the question of unions or marriages. It will be seen how important it is for the student to consider all these indications, and to take into account the class of hand on which these marks may be found.

The meaning of the seven types of hands will be fully explained in Part II of this book dealing with Cheiromancy, or the shapes of the hands and fingers.

CHAPTER X

LINES DENOTING CHILDREN—THE THREE BRACELETS

“**H**OW many children shall I have?” is a frequent question put to students of this science.

Owing to the accuracy I have been credited with on this subject, I have been requested by numerous readers of my other works to give still more information in writing this present book.

There are one or two points that must be considered before I explain the lines denoting children.

First, the student should examine what are called “the bracelets”, or those three lines that generally run parallel to one another on the wrist.

The first of these is the most important in deciding how many children are likely to be born.

The upper line nearest the palm (Fig. 1, Plate 44), the ancient Greeks in their study of the hand called the Bracelet of Venus. If this line was found rising in the form of an arch (Fig. 1, Plate 44), they forbade the woman to marry as they considered it was a sign of unusual suffering in child-birth, and if the arch formation was extreme, it indicated danger to the woman’s life in the delivery of children.

In order to get as much information as was possible on such an important aspect of the subject, with considerable patience through many rebuffs, I finally got quite a number of doctors attending maternity hospitals in London and Paris to take notice of this line on the hands of patients who were admitted for confinement.

In almost every case of long protracted or diffi-

cult birth, they found that where the Bracelet of Venus was a pronounced arch, the danger of bringing a child into the world was considerably increased. Recent statistics in the U.S.A. show that on an average about *four million women die per annum in giving birth to children.*

It was also noticed that the recovery after birth was much slower than in cases where the three bracelets were *even or parallel with one another.*



It is therefore necessary to consider the first bracelet, or as the Greeks called it, "the Bracelet of Venus", in estimating whether a woman is likely to have a large family or not. Apart from all questions of birth control or religious scruples, a woman who has suffered intensely, or who has been near to death in giving birth to her first child will be less inclined to have children once she has passed through her first ordeal.

If the second bracelet is also arched like the first,

the danger in child-birth is all the greater and the recovery still more protracted.

When the third bracelet is formed like a series of little islands, or only half-way across the wrist, a considerable amount of delicacy of the internal organs may be anticipated.

When, however, the three bracelets are clear and distinct lying parallel to one another, a robust constitution is promised, provided of course that there are no bad indications given by the lines of Life and Health.

A woman with a long thin hand, with consequently the Mount of Venus under the base of the thumb narrow, will not be as likely to have as many children as a woman who has a broad type of hand with the Mount of Venus also broad.

A distinction must be made between a *broad* Mount of Venus and a *high* mount.

A woman with the latter formation is more amorous and sensual in her nature than a woman who has the mount broad. Intensely sensual, passionate people, it is well known, seldom have children. This point is then well worth attention in consideration of the question: "how many children am I likely to have?"

The lines that indicate children are found as finely marked upright lines from the Line of Marriage on the Mount of Mercury (Fig. 4, Plate 44). The best plan to find these lines and to see which of them appears to be the most important is to gently press the surface of the mount where the Line of Marriage is found.

If out of three or four of these small lines we will say, two, appear to stand out clear and distinct, one will generally be found correct in stating that the woman will have two children that will live.

In some cases these lines indicating children may

come up from the Heart Line through the Marriage Line. In such an instance the woman will be of such an affectionate disposition that she will be more bound up in her children than in any other part of her home life.

Strong or broad lines indicate males, fine lines, females.

If one of these lines appears more distinct than the others it will be found that the child indicated, be it the first, second or third, from *the outside of the band*, will be the more prominent and successful provided the line appears straight and clear.

If one of these lines begins in an "island" as it leaves the Marriage Line, delicacy of that child in its early years may be expected. If ending in an "island" it foretells delicacy and likely death.

It is natural to suppose that some hands give greater details than others, as some people are more *mentally conscious* of everything that concerns them than are others.

There are people, and very many at that, who lead more a vegetable existence than that of a human being. In such a case the nerve connection between the brain and the hands may not have been developed. In consequence such persons are not likely to register the more subtle emotions of the soul nature.

It is not usual to find lines indicating children on men's hands. In some cases, however, they are found as clearly marked as on a woman's. This indicates that the man concerned will be exceptionally fond of children, and of deeply affectionate disposition.

CHAPTER XI

THE GIRDLE OF VENUS, THE VIA LASCIVA, THE RING OF SOLOMON AND THE LINE OF INTUITION

THE Girdle of Venus is that broken or unbroken line or series of lines like a semi-circle generally found rising between the first and second fingers and finishing between the third and fourth (Fig. 1, Plate 45).

It may also be found lying across the base of all the mounts under the fingers from the Mount of Jupiter to the Mount of Mercury, or it may be found terminating or running off the hand in, through or near, the Line of Marriage.

In the first example (Fig. 1), it is usually found associated with a highly strung intellectual disposition, a person unusually sensitive and swayed by moods.

As this mark is more generally found on a long narrow type of hand I do not ascribe to it the vicious sensuality that some writers make it appear to have. I agree with them, however, when this curious sign appears on a broad flabby sensual-looking hand, especially one when the Line of Head is seen curving downwards towards, or on the Mount of Luna (Fig. 2, Plate 45); such an indication with a large Mount of Venus will undoubtedly foreshadow vicious tendencies of a sensual and self-destructive character.

As I said before, the Girdle of Venus, whether broken or unbroken, is more usually found on a long narrow intellectual type, thus it is abnormal

to find it on a broad fleshy hand and consequently if found denotes abnormal tendencies.

It must be remembered that short hands with stubby fingers belong to the more materialistic realm of life, while long hands with long fingers belong to a higher mental development.

The mounts of the palm in themselves express the qualities of the *mind*, it therefore follows that the Girdle of Venus lying across the mounts of the upper part of the hand must in itself have more a mental bearing than a physical one.



Plate 45

When therefore not too much accentuated as in Fig. 1, Plate 45, it is not an unfavourable sign to have as it will give more sensitiveness to the artistic nature.

Such persons are capable of rising to great enthusiasm over anything that engages their mentality, but at the same time they will as easily descend to the lowest depths of depression if things do not go as they expect, or if they become disappointed by

one of their idols falling off the pedestal on which they have placed them.

When the Girdle of Venus runs on to any part of the Mount of Jupiter (Fig. 3, Plate 45), such persons become hero-worshippers in every sense of the term, and in consequence suffer keenly through disillusionment.

If the Girdle of Venus passes off the hand through the Line of Marriage or near it (Fig. 4, Plate 45), married life will be marred by the highly sensitive and erotic nature of the person on whose hand this mark is found.

The Via Lasciva.

This line passes from the Mount of Luna into that of Venus (Fig. 5, Plate 45). It usually takes the form of a loop apparently joining the two mounts together. It may also be found as shown in the impression of a real hand (refer back to Plate 17).

No matter what form it may take it is not a favourable mark to have. On a hard firm palm it will not have so much effect, but on a soft flabby hand, especially with Head Line curving downwards, there are no depths of vice that such a man or woman will not descend to. It also indicates a craving for such drugs as morphine, cocaine, hashish, etc., and intoxicating liquors.

On a hand with a straight Line of Head, the Via Lasciva considerably loses its meaning as if the mental will power held its tendencies under restraint.

This strange mark is usually found on a hand which has at least some formation of the Girdle of Venus, but it can be found quite independent of it.

If the Via Lasciva should be noticed on the hand of a child or young person, every effort should be made to strengthen the will power and warn them against self-indulgence of all kinds.

The Ring of Saturn.

The Ring of Saturn (Fig. 1, Plate 46) is a kind of semi-circle on the face of the Mount of Saturn. It is not often seen on hands and is a most unfortunate mark to find.

It appears to have a bearing on the mental outlook or character of the person on whose hand it may be found. Such persons are gloomy, melancholy and morose. They nurse imaginary grievances and cut themselves off from the society of their fellow beings.



They are usually unfortunate in everything they attempt, and if a sloping or weak-looking Head Line is found on the same hand, they are inclined to develop a decided tendency towards suicide.

This mark is more usually found when there is a heavily marked Line of Fate which runs up the hand to the Ring of Saturn. This solitary looking Fate Line appears to intensify the isolated character indicated by the Ring of Saturn (Fig. 4, Plate 46).

I have seldom found a Line of Sun on such hands, or have I ever seen a person with the Saturn influence marked as I have described, successful in anything they have attempted.

The Ring of Solomon.

This mark is found on the Mount of Jupiter under the first finger. It is the complete reverse of the indications given by the Ring of Saturn, being in itself a sign of power and authority over others. It is usually formed as a kind of semi-circle on the face of the Mount of Jupiter (Fig. 2, Plate 46).

In ancient times the "Ring of Jupiter" was considered a sign of occult power, and was called the "Mark of the Master". The qualities of Jupiter were designated to the Mount under the first finger because it is by the first finger one "lays down the law to others". By it man dictates to his fellow-man, so it became the symbol of authority.

If therefore a Ring of Jupiter (or as it is also called, "The Ring of Solomon") is found on or around the mount, it appears to accentuate the qualities the mind represents and is consequently an excellent sign to possess.

This mark must not be confused with short straight lines like bars on the face of the Mount. Such bars indicate obstacles or barriers in the way of the attainment of the person's ambition.

Marks on the mounts will be fully explained in the chapter dealing with the Mounts of the Hand.

The Line of Intuition.

The Line of Intuition (Fig. 3, Plate 46), as a rule is only found on the Philosophic, Conic or Psychic types of hands. It appears as a kind of semi-circle joining the Mounts of Mercury and Luna together.

THE GIRDLE OF VENUS

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It denotes a highly strung, impressionable nature, one super-sensitive to surroundings, influences or the aura of other persons.

If this line is found on a hand its possessor will have clairvoyant gifts, presentiments, vivid dreams and perhaps visions. It is more often found on the Psychic type of hand than any other.

CHAPTER XII

MINOR MARKS AND SIGNS

THE STAR; THE CROSS; THE SQUARE; THE ISLAND;
THE CIRCLE; THE SPOT; THE TRIDENT; THE GRILLE;
THE MYSTIC CROSS; THE QUADRANGLE; THE GREAT
TRIANGLE; TRAVEL, VOYAGES AND ACCIDENTS FROM
SAME

THE STAR (Plate 47) is often a sign of great importance, but its importance will be increased or diminished according to the place on the hand on which it is found.

On the upper part of the Mount of Jupiter (Fig. 1, Plate 47), if the Lines of Head, Fate and Sun are good, it is a magnificent promise of success in whatever the ambitions are centred on.

Lower down on the same mount it is also good, but indicates that the subject will be brought into contact with distinguished people and those of high authority in the world, more than that the person himself will become great.

On the Mount of the Sun (Fig. 2, Plate 47), if touching or connected with a good Line of Sun, it promises unusual celebrity of the nature of fame and glory. It is also a sign of riches attained by the person through their success, but as a rule it does not promise happiness, for the subject has something in his or her disposition that will never be satisfied with anything attained.

On the centre of the Mount of Saturn (Fig. 3, Plate 47), it is a sign of some mysterious fatality that pursues the person all through his career.

MINOR MARKS AND SIGNS

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It again singles out the man or woman for distinction, but one to be dreaded. It indicates that the possessor of this mark will be the plaything of fate, destined to be cast for strange rôles in life, but usually associated with tragedy. This is still more accentuated if a strong Line of Destiny touches this star.

On the Mount of Mars (positive) (Fig. 4, Plate 47), it promises distinction and celebrity from a military life, or as a leader in some revolutionary



ment. On the opposite Mount of Mars (negative), between the Lines of Head and Heart (Fig. 5, 7), it shows that honour will be gained through toil and perseverance, by mental fighting as to that of the physical. The Mount of Luna with a good Line of Head promises brilliant success arising from the imaginations such as invention if the Head Line is or in the domain of poetry, literature or Plate 47).

With a very sloping or weak looking Line of Head, and the star low down on the Mount (Fig. 7, Plate 47), the imagination will be inclined to run riot and may produce insanity.

As this star has often been found in this position on the hands of suicides, it has been considered by ancient writers to be a sign of drowning, but it may also be found on the hands of those who commit suicide by other means than water.

On the centre of the Mount of Mercury (Fig. 8, Plate 47), it denotes success in the qualities of the mind, especially in scientific pursuits. It is also a remarkable promise of distinction in a money-making career if the Line of Head lies straight or level across the hand underneath it.

On the Mount of Venus (Fig. 9, Plate 47), it denotes strong personal magnetism and success in love affairs.

The Cross.

A cross if found standing out distinct by itself, and not formed by main lines crossing one another on the Mount of Jupiter is the sign of love and affection for some person one may be proud of (Fig. 1, Plate 48).

When found near the commencement of the Line of Life it will be in the early years, on the centre of the mount in middle life, and down at the base or high up near the first finger late in life.

On the Mount of Saturn (Fig. 2, Plate 48), touching the Line of Fate, it usually denotes danger of violent death by accident, but if found standing out alone and distinct on this mount, it increases the fatalistic tendencies of the life and is called "the Sign of the Scaffold".

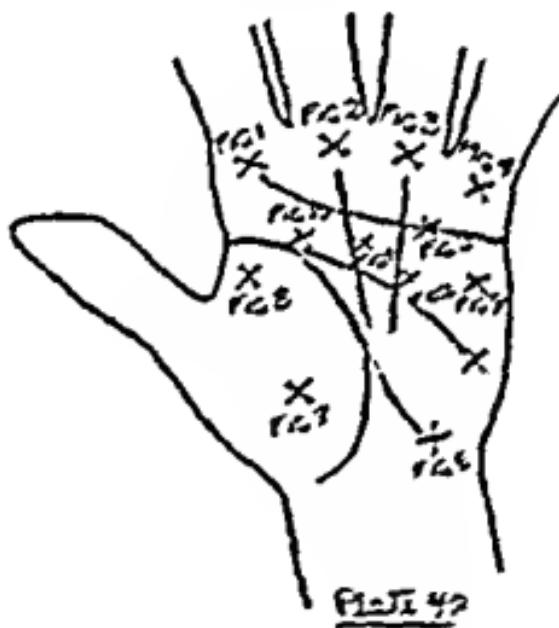
On the Mount of the Sun it foreshadows disappointment in the pursuit of fame or wealth, unless

the Line of Sun proceeds beyond the cross in which case it is temporary.

A cross on the Mount of Mercury indicates a tendency towards duplicity (Fig. 4, Plate 48).

On the Mount of Luna with a sloping Head Line (Plate 48), it denotes a fatal influence of the imagination. Persons with this mark deceive even themselves.

Low down towards the base of the Mount of Luna at the end of a voyage line it threatens danger from drowning (Fig. 6, Plate 48).



On the Mount of Mars positive, under Jupiter it threatens violence and likely death in fighting. Many soldiers who lost their lives in the war of 1914-1918 had this mark (Fig. 8, Plate 48).

On the Mount of Mars negative, under Mercury, the cross denotes the *mental* hostility of enemies (Fig. 9, Plate 48).

Above and slightly touching the Line of Head it foreshadows a wound or accident to the head (Fig. 10, Plate 48).

If clear and distinct, touching the Line of Fate, it denotes trouble or opposition to one's career (Fig. 11, Plate 48).

By the side of the Line of Sun it threatens some loss or difficulty in one's success (Fig. 12, Plate 48).

The Square.

What is called the Square is one of the most interesting of the minor signs. It is generally designated as the "Mark of Preservation". It denotes that the man or woman will be protected or escape whatever danger is threatened at that particular period of the life (for dates see Chapter XIII, on Time as Shown by the Hands).

When found on the Line of Life the person will escape the illness threatened at that period (Fig. 1, Plate 49). On the Line of Head it is a protection from accident to the head, and if it surrounds an "island" from some brain malady (Fig. 2, Plate 49).

On the Line of Fate from loss or trouble at that date (Fig. 4, Plate 49).

On the Line of Sun generally preservation from scandal or attack on one's position (Fig. 5, Plate 49). On the Line of Health protection from some breakdown wherever the Square may be found (Fig. 6, Plate 49).

On the Mount of Luna protection from dangers

in voyages or travel (Fig. 7, Plate 49). On the Mount of Venus the subject will escape danger threatened by trouble brought on by the passionate nature (Fig. 8, Plate 49).

On the Mount of Mars (*positive*) it is a sign of preservation in fighting or in a military career (Fig. 9, Plate 49).

On the Mount of Jupiter protection in one's ambitions (Fig. 10, Plate 49). On Saturn preserva-



tion from fatalities (Fig. 11, Plate 49). On Mercury strength or protection from mental overstrain (Fig. 12, Plate 49).

The general rule to follow is that the square on any of the mounts protects the person from the excess qualities of that particular mount.

The Island.

The "Island" can never be considered a fortunate sign. Its rôle is to break down or weaken the qualities-

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The general rule to follow is that the square on any of the mounts protects the person from the excess qualities of that particular mount.

The Island.

The "Island" can never be considered a fortunate sign. Its rôle is to break down or weaken the qualities-

of whatever line or mount of the palm on which it appears.

In the Line of Life it denotes illness or delicacy in the various parts of the body according to the position of the "island" (Fig. 1, Plate 50). At the commencement of the Life Line a series of "islands" means delicacy in early life, which may be shown to be outgrown by the continuation of a strong, clear Life Line to the end. On the other hand the probable nature of the delicacy will be corroborated lower

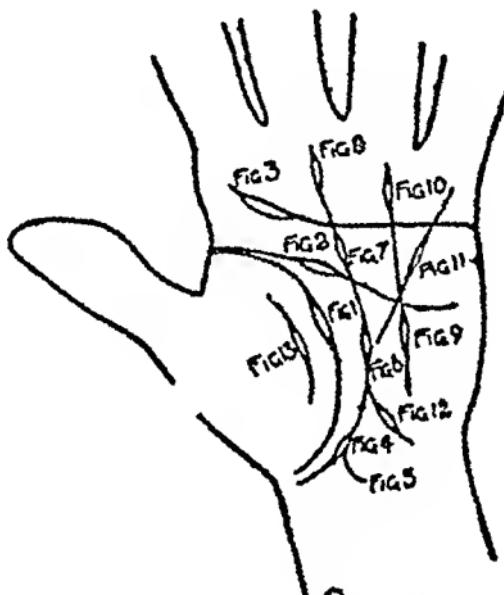


Plate 50

down on the Life Line if the tendencies towards illness increase as life goes on.

An "island" high on the Life Line immediately following the span covering the early years relates to the upper part of the body and indicates that the lungs and bronchial tubes will be affected, *particularly if the nails are filberts* (see chapter on Nails); lower down weakness of the digestive system, lower still the intestinal tract—still lower the kidneys, bladder and excretory organs.

In the Line of Head, mental weakness generally brought about by overstrain (Fig. 2, Plate 50).

An "island" under the Mount of Jupiter indicating the danger of mental strain will most likely be due to over-ambition—under Saturn due to melancholia or shock; under the Mount of Sun, the eyes and frontal sinus above the eyes; under Mercury the fretful worrying state of the mind.

If the Heart Line commences with an "island", hereditary heart disease is indicated, *especially if the nails are short with little or no moons* (Fig. 3, Plate 50).

Marked in the early years of the Fate Line, especially if that line appears to come from under the Mount of Venus (Fig. 4, Plate 50), the home life or family connections will trouble or injure the start of the career. If the Line of Fate should as well be connected with the Mount of Venus, the person will spoil or sacrifice their early years to some relation or for some reason in connection with their home life.

If a Line of Influence be found joining the "island" some unfortunate love affair or early marriage will injure the man or woman in the early years of the career and prevent them from following their plans (Fig. 5, Plate 50).

An "island" in what is called the Plain of Mars will foretell great difficulties at the date when the "island" appears (Fig. 6, Plate 50).

If an "island" is seen in the Line of Fate between the Head and Heart Lines in what is called the "Quadrangle", the person will go through great mental trouble and anxiety in that period of their existence (Fig. 7, Plate 50). (For the date of this danger see Chapter XIII on Time as Shown by the Hand.)

An "island" at the end of the Line of Fate (Fig. 8, Plate 50), is a terrible sign of loss and misfortune in the closing years of the career.

An "island" at the end of the Line of Sun means that the career, no matter how brilliant it has been, will end in calumny and loss (Fig. 10, Plate 50).

An "island" in the Health Line will cause grave danger to the health and increase whatever illness or disease may be indicated elsewhere by the hand (Fig. 11, Plate 50).

An "island" on a line of influence joining the Fate Line, shows there is some trouble or scandal connected with the person who influences or joins one's fate (Fig. 12, Plate 50).

An "island" on any mount weakens the particular qualities of the mount or part of the hand on which it is found.

The Circle.

The Circle is somewhat similar in its meaning to the "island", but not as important. It generally appears in a series of small lines or dots. Its only favourable indication is when it is found with a good Line of Sun on the mount of that name (Fig. 1, Plate 51), for the reason that here it becomes the symbol of the sun itself.

On any other line it weakens the power of that line. On the base of the Mount of Luna any form of the Circle indicates danger from water, or travel by water (Fig. 2, Plate 51).

The Spot.

What is called the "Spot", dent or hole in any line indicates the temporary cessation of the activities of that line at that particular moment. It is more often found on the Lines of Life, Head and Health than on any other part of the hand.

On the Line of Life it is the indication of a sudden sharp attack of illness (Fig. 3, Plate 51). On the Line

It is a specially bad sign when found on the Mount of Saturn, as it indicates the breaking up of the Fate Line into a multiplicity of wasted effort, with no fixed purpose in the individual's life (Fig. 6, Plate 51). In character on this mount it denotes a morbid tendency with an undercurrent of extreme selfishness. On the Mount of the Sun it indicates that the person will be inclined to gratify vanity by committing folly of every description in their desire for celebrity.

The Triangle.

This mark is often found very clear and distinct. It should not be confused with the chance crossing of lines with each other.

It is exceptionally good when found on any part of the Mount of Jupiter. It promises more than average success in organization, in the management of people, in the handling of masses, in dictating to others and success in Government or political life (Fig. 7, Plate 51).

On the Mount of Saturn it denotes talent and power for research into hidden things, also for the use of occult powers or the unusual in scientific work.

On the Mount of the Sun it denotes the practical application of art and a calm demeanour as regards one's fame or success in life. Even without any very definite Line of Sun a well marked Triangle on the mount of that name is an excellent promise of success if there is a good Line of Head.

On the Mount of Mercury it balances the mental qualities and strengthens the talents indicated (Fig. 8, Plate 51).

On the Mount of Mars under Mercury, the Triangle gives to it increased mental activity (Fig. 9, Plate 51).

On the Mount of Mars under Jupiter it denotes sciences in fighting or warfare, and like the Square

also a sign of protection and of presence of mind in danger (Fig. 10, Plate 51).

On the Mount of Venus, it gives reason, method and restraint in affairs of passion (Fig. 11, Plate 51).

On the Mount of Luna it gives balance and judgment to the imagination (Fig. 12, Plate 51).

The Mystic Cross.

The Mystic Cross, or as it is called, *La Croix*



Mystique, is found in the centre of what is termed "The Quadrangle", or in the upper or lower end of it between the Lines of Head and Heart.

It may also be formed by a line from the Head to the Heart across the Line of Fate. It denotes gifts of mysticism and an intense love of occultism.

When high up almost under Jupiter it denotes the desire for and use of occult powers in connection with the person's ambitions (Fig. 1, Plate 52). When apparently more connected with the Line of Heart

it gives a more superstitious nature, especially if the Line of Head under it is sloping towards the Mount of Luna (Fig. 2, Plate 52). The length of the Line of Head must be considered with this mark. A short line will naturally be inclined to be more superstitious than a long formation across the hand.

When nearer the wider end of the Quadrangle, the study or desire to penetrate the mysteries of occultism will only be apparent as interest taken in such things (Fig. 3, Plate 52).

When formed by a line from the Line of Head crossing the Fate under the Mount of Saturn, the pursuit of occultism will influence the entire destiny (see the hand of "Cheiro", Plate 16).

If the Line of Head appears to rise upward under the Mystic Cross at any point, the person will become a serious mental student of all subjects dealing with occultism. This also denotes quick keen intuition about the people one meets.

The Quadrangle.

The Quadrangle is that space that lies between the Lines of Heart and Head. When this space appears even and well shaped, it is a sign of balanced judgment which is to be expected on account of the Line of Head being level.

If the Line of Heart is seen bending down into the Quadrangle, it denotes that the affections will more or less interfere with the judgment.

If the Line of Head bends upwards and narrows the Quadrangle the person will be more practical in affairs of the heart.

It is not a good sign to have the Quadrangle filled with a lot of meaningless lines. The *cleaner it is the better*, with the exception of course of the main lines of the palm that pass through it on their way to the different mounts.

The Great Triangle.

What is called the "Great Triangle" is formed by the Lines of Life, Head and Health (Fig. 4, Plate 52). The larger the formation of the Triangle the better, for the reason that when large, the Line of Health does not touch and cut off the Line of Life. Also for the very important reason that to have a really large Triangle, the Line of Head must be straight across the hand.

It has therefore been laid down as a rule in this study, that the larger the "Great Triangle" is, the better it must be for the person on whose hand it may be found.

The Upper Angle.

The Upper Angle (Fig. 5, Plate 52) which is formed by the Lines of Head and Life should be clearly defined in shape. If too acute the person would have the Line of Head too low down for it to be a good sign of mentality.

If on the contrary, this angle is open, the person will be inclined to suffer from lack of caution, and dash into dangerous hazards or take chances with life. If not *too* wide, this larger angle is an excellent sign on the hand of an actor or actress, or those who lead any form of public life. It denotes a keen sense of drama or the dramatic instinct, and with a good line of head gives freedom of thought and originality.

The Middle Angle.

The Middle Angle is formed by the Lines of Head and Health (Fig. 6, Plate 52). A wide angle in this position is better than an acute one, for the reason that it shows that the Line of Head is more level.

If acute, it would not only make a more sloping Head Line, but it would bring the Line of Health

more sharply across the palm towards the life and so indicate more likelihood of delicacy.

The same rule applies to the lower angle (Fig. 7, Plate 52). If acute it would bring the Health Line too close to the Line of Life.

Travel, Voyages and Accidents.

Travel, voyages and accidents caused by such things are shown in two ways. By lines on the Mount of Luna that lie horizontally on this mount, and by lines that descend from the Line of Life, and go more or less outwards in the direction of the Mount of Luna. The latter are the more important of the two kinds.

Still another indication, but very different in character, is when the Life Line divides with one branch going out towards the Mount of Luna (Fig. 1, Plate 53), while the other continues round the base of the Mount of Venus (Fig. 2, Plate 53). Fig. 1 illustrates a complete change from one country to another. If this outer line is more heavily marked or looks more important than Fig. 2 continuing round the Mount of Venus, it promises long residence in a country far from that of birth.

Should the two lines, Fig. 1 and Fig. 2, appear equally strong, it indicates long and continuous voyages to and from the two places.

If the line to Fig. 2 should fade out, as it may do after a few years, then the person will settle permanently in some far-off country.

If the Line of Life itself should leave its usual position and go across or towards the Mount of Luna, the change of place or country will be all the more decided, as if the person had it written in their destiny from the time of birth that they would change from their own land and go to another.

A very remarkable point is one I have proved by

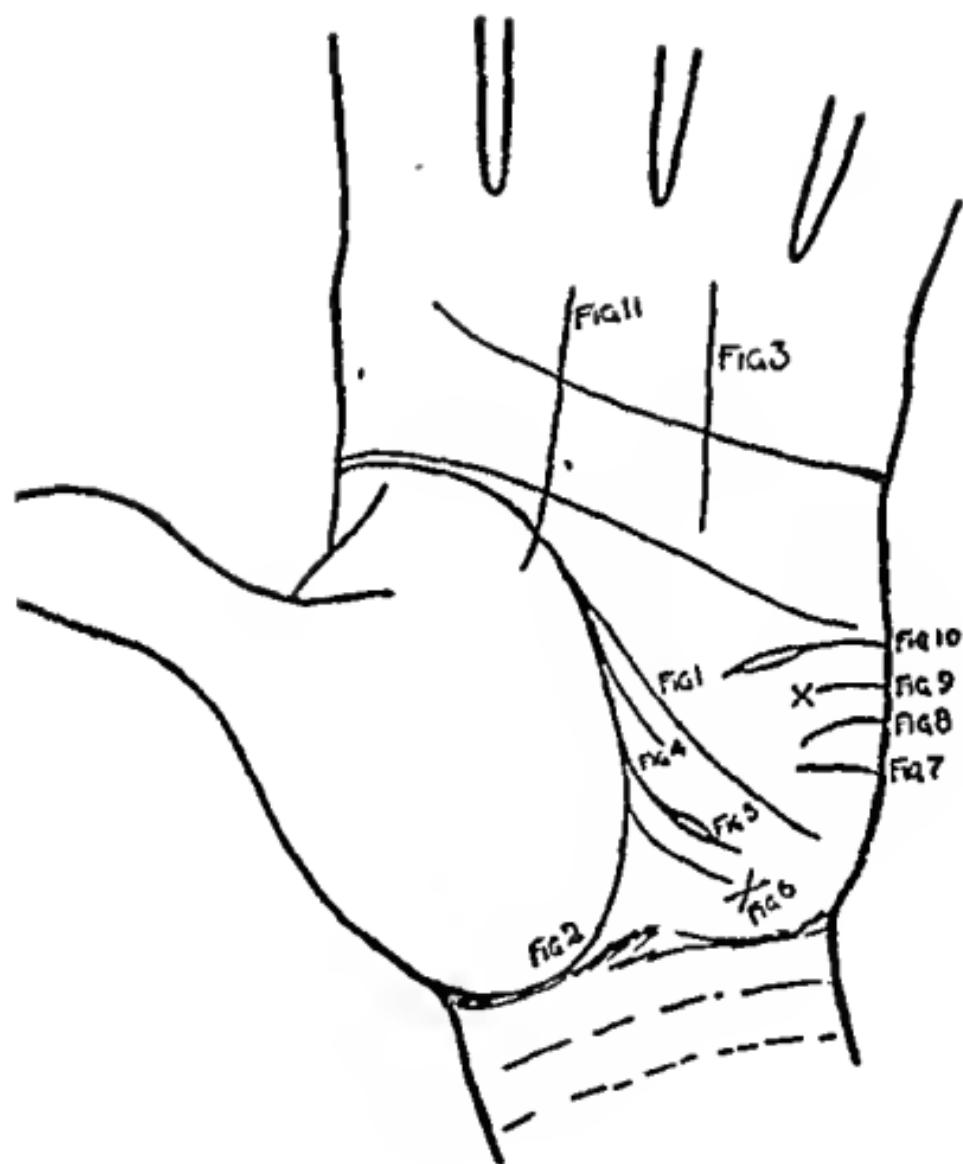


PLATE 53 TRAVEL, VOYAGES AND ACCIDENTS

long experience, that if at the same date in the age of the person, a Line of Sun is good (Fig. 3, Plate 53), the change will be a successful one. If, however, the Line of Sun looks weak at that date, or fades out, then the change to another country will be unfortunate.

The same rule applies when the entire Life Line leaves its usual position and goes outward towards the Mount of Luna. The indication of success or failure will be still more accentuated should the Fate Line as well as the Sun Line look weak, or fade out from the date of the change.

This information gathered from my own experience has not to my knowledge been given to the world before.

Fine downward lines that leave the outside of the Life Line also denote voyages or long journeys (Fig. 4, Plate 53). If one of the lines of travel runs into an "island" the journey will end badly—generally in relation to the defeat of one's plans (Fig. 5, Plate 53).

Should, however, a Cross, no matter how small, be seen close to the "island", or at the end of the travel line, it foreshadows danger. Should the Cross be at all pronounced on the Mount of Luna, especially near the base of the mount, there will be grave danger from drowning. This danger is even indicated if a voyage line is seen pointing towards this mark, although it may not even touch the Cross (Fig. 6, Plate 53).

I have given a good illustration of this in the autographed impression in this book of W. T. Stead's right hand. (Refer back to Plate 23A.)

As I mentioned before it was this indication that enabled me to tell Mr. Stead twelve years in advance—and again warn him on the last occasion on which we met in London, of the danger of drowning in

his sixty-third year nine months before it took place. It was a similar indication that enabled me, as has been so often stated in the newspapers, to make the prediction to the man who became Lord Kitchener and Commander of the British Army, that his end would be caused by disaster at sea in his sixty-sixth year.

To help students who wish to arrive at accuracy as to the likely cause or nature of the accident or death indicated by these voyage lines, I must refer them to what I wrote regarding Travel Lines from the Line of Life (page 81), and to the very simple form of astrology dealing with the zodiacal influence on the month of birth.

In Chapter III dealing with the Line of Head I also showed that by a knowledge of the meaning of the Signs of the Zodiac, one could foresee the class of danger that would be likely to cause injury to the head.

In relation to the danger of death by water, I must call attention to the fact that in the divisions of the Zodiac, there are three portions of it that deal with the question of persons being born in what are designated as Watery Signs. I could not do better here than to request any student interested in this matter, to turn back to Chapter IV and carefully read my remarks on those born between June 21st and July 21st (first House of Water), October 21st and November 21st (second House of Water), February 21st and March 21st (third House of Water).

They will then understand how it can be possible to determine whether the danger shown by voyage or travel line be from water or some other cause.

I will take the two examples I have just mentioned of Lord Kitchener and W. T. Stead as illustrations of what I mean.

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They will then understand how it can be possible to determine whether the danger shown by a voyage or travel line be from water or some other cause.

I will take the two examples I have just mentioned of Lord Kitchener and W. T. Stead as illustrations of what I mean.

Lord Kitchener was born on June 16th, 1850, in the Zodiacal sign of Gemini, the first House of Air. This point alone is interesting when one remembers that the real cause of the disaster to the *H.M.S. Hampshire* was the terrible storm on the evening of June 5th, 1916, which was so severe that her attendant torpedo boat destroyers were unable to accompany her and had to return to port.

Examining Lord Kitchener's date of birth, he was not only born in the Zodiacal sign of the *first House of Air*, but the sun, the "giver of life", at that date was entering the Sign of Cancer, *the first House of Water*. We have thus the strongest combination of the most important Houses of Air and Water, and on his hand at the time of his death by tempest and water, we see the cross on the Mount of Luna tallying with his sixty-sixth year.

From another occult study, that of numerology explained in my "Book of Numbers"*, the very date of his sixty-sixth year produced exactly the conditions of his career at that moment. The only "compound number" that sixty-six can be reduced to, is six plus six, namely twelve. The symbolism of this number twelve as published in my book reads: "the symbolism of this number is suffering and anxiety of mind. It also indicates 'the sacrifice' or 'the victim', and generally foreshadows one being sacrificed for the plans and intrigues of others."

If this had been written expressly for Lord Kitchener it could not more aptly describe the surroundings of his life *at that moment*. June, 1916, was one of the most critical periods of the Great War. Intrigue in every form was directed against the great soldier. He was being sent to Russia on a secret mission, but any other general might have gone

*Cheiro's "Book of Numbers". Herbert Jenkins, Ltd., London.

instead. Kitchener was selected by the Government. He was in every sense "the victim" to the plans and intrigues of others as the compound number shows for his sixty-sixth year.

W. T. Stead was born July 5th, 1849, the sun being in Cancer, *the first House of Water*. He met his death by drowning in the disaster of the *Titanic*, on April 15th, 1912, in his sixty-third year, which age on his Life Line would be about opposite the cross shown on the Mount of Luna at the end of the Life Line (see Plate 23A).

I give another illustration—that of Lady Duff Gordon—who has the square or mark of preservation at the end of the Voyage Line on the Mount of Luna (Plate 53A).

Lady Duff Gordon, who was the originator of the famous firm of Lucille, Ltd., was born June 13th, 1863, with the sun in the first House of Air. She barely escaped, being the last woman to leave the sinking ship.

Describing the terrible scene to me, she said she was standing by the side of her husband, Sir Cosmo Gordon (born on July 22nd, *the last day of the Sign of Cancer, first House of Water*), and had given up all hope of being saved when a boat lowered from the upper deck descended to where they were standing. To quote her own words: "It came down to us as if *out of the air*. My husband caught one of the ropes. We were hauled in, and after some hours were saved by the *Carpathian* which had just come on the scene."

It was a wonderful escape from being drowned, but it will be noticed from the explanation I have given from the months of birth, Lady Duff Gordon was seven days removed from the head House of Water and her husband was born on the last day of this sign when it is weakest. They were just close

enough to it to make them go through their terrible experience.

Travel Lines, as I said earlier in this chapter, are also shown lying across the face of the Mount of Luna (Fig. 7, Plate 53). These lines on Luna may be seen very clearly in the hands of both W. T. Stead and Lady Duff Gordon, both of whom crossed the Atlantic many times. Only the voyages that for one reason or another make *a lasting impression on the mind are marked.*

When these Travel Lines curve downwards (Fig. 8, Plate 53), they are not as favourable as when lying straight across the Mount of Luna. The principal points to remember are—if these Travel Lines on the Mount of Luna end in a small cross there will be danger of drowning, and particularly so if the cross appears large or prominent (Fig. 9, Plate 53).

If the line ends in an “island” or has one towards the end of it, the travel or journey will end in loss or disappointment (Fig. 10, Plate 53).

If the Travel Line either coming from the Line of Life, or a short Line on the face of the Mount of Luna runs into a square or appears to point towards one, it denotes grave danger, but protection during the danger. It will be seen that these Travel Lines on Luna are similar to those from the Line of Life, only the latter are the more important.

I have given examples of how accidents are shown in connection with travel. There is, however, another sign of danger or accident, but one that may be caused by any form of fatality. This is when a line is seen coming from the Mount of Saturn and cutting the Life Line at any point (Fig. 11, Plate 53).

This line from Saturn can easily be distinguished from a line that rises *from* the Line of Life towards Saturn, as I have described in Chapter IV relating to the Life Line. The line of fatality from Saturn it will

be seen cuts *through* the Line of Life threatening danger where the two lines intersect.

The cause of the danger or fatality may be discovered by using the method I have given of finding out the influence of the Zodiac on the particular month the person was born in, as is fully explained in Chapter IV.

CHAPTER XIII

TIME AND DATES OF EVENTS AS SHOWN BY THE HAND

TIME—or how to tell when changes or events took place or are about to take place in a person's life—is one of the most interesting points in this study.

In this book—which I have reason to think will be the last one I shall ever write on the Study of Hands—I will not only demonstrate my System of Seven, which I have used in my professional work, but I will also teach how the principal or most influential years in a life may be found.

I will first deal with the System of Seven.

It has become known by observation and research that all life responds to a cycle of seven. Medical science teaches that the entire composition of the body undergoes a change every seven years.

There are seven stages in the prenatal existence from the moment of conception to the birth of the child.

In the history of the world and in religion itself, the number seven has played a most significant part. I will quote a few examples.

The seven races of humanity.

The seven wonders of the world.

The seven created planets.

The seven stars of the Pleiades.

The moon passes through seven days of increase, seven days full, seven in its decrease and seven in its renewal—or four times seven, twenty-eight days in all.

The seven days of the week.

The seven tones of the human voice.

The seven chords in instrumental music.

The lyre has seven strings.

There are seven major colours.

A child born at the seventh month has as good a chance of life as a child born at the natural period of the ninth.

While in the womb the child takes on seven distinct formations.

The body has seven distinct parts, the head, chest, abdomen, two legs and two arms.

There are seven openings in the head, two nostrils, two eyes, two ears and the mouth. These seven openings in the head correspond to the seven creative planets.

There are seven internal organs, heart, liver, stomach, lungs, spleen and the two kidneys.

Menstruation in women comes in a series of four times seven, or twenty-eight days.

When a child is born the seventh hour decides whether it will live.

At the end of seven days the navel cord falls away.

In twice seven days the eyes follow a light.

In thrice seven days the head begins to turn.

In seven months the teeth make their appearance.

At the end of seven years the second set comes.

After the second seven years—puberty.

At the third seven years—manhood.

At the fourth seven—cessation of growth.

At the fifth seven—the prime of strength.

At the sixth seven—maturity of the mind.

At the seventh seven—the highest stage of completion both physically and mentally.

At the eighth seven the summit of life is reached.

At the ninth seven decline commences.

At the tenth seven the words of the Bible begin to be fulfilled—"man's life is a span of threescore years and ten—after that his life is one of weariness."

Rome, called "the eternal city", was built on seven hills.

We read of the seven "days" or ages of creation.

The seven Heavens.

The seven thrones.

The seven Seals.

The seven Churches.

The seven days march round the Walls of Jericho, and on the "seventh day" the walls fall.

In Revelations we read of the "seven spirits of God sent forth into all the earth."

Ezekiel speaks of "the seven angels of the Lord that go to and fro through the whole earth", possibly a reference to the magnetic influences of the seven creative planets.

The ancient Magi from the relative length of the distances of the seven Creative Planets from the earth constructed the vowel symbols which are the root of all languages, Moon, a ; Mercury, e ; Venus, ee ; Sun, i ; Mars, o ; Jupiter, u ; Saturn, oo.

There are seven minerals in the earth corresponding to the seven planets : Moon, silver ; Mercury, quicksilver ; Venus, copper ; Sun, gold ; Mars, iron ; Jupiter, pewter or tin ; Saturn, lead.

A mysterious period based on the number seven may be seen underlying the Jewish religion, and running through all Hebrew history. In Deuteronomy vii. 6, it is stated : "the Lord thy God hath chosen thee to be a special people." We can therefore grasp the idea that as the number seven was intended to play such an important part in the history of such a people it must have a distinct meaning in the divine plan of creation.

On account of the importance of this number I

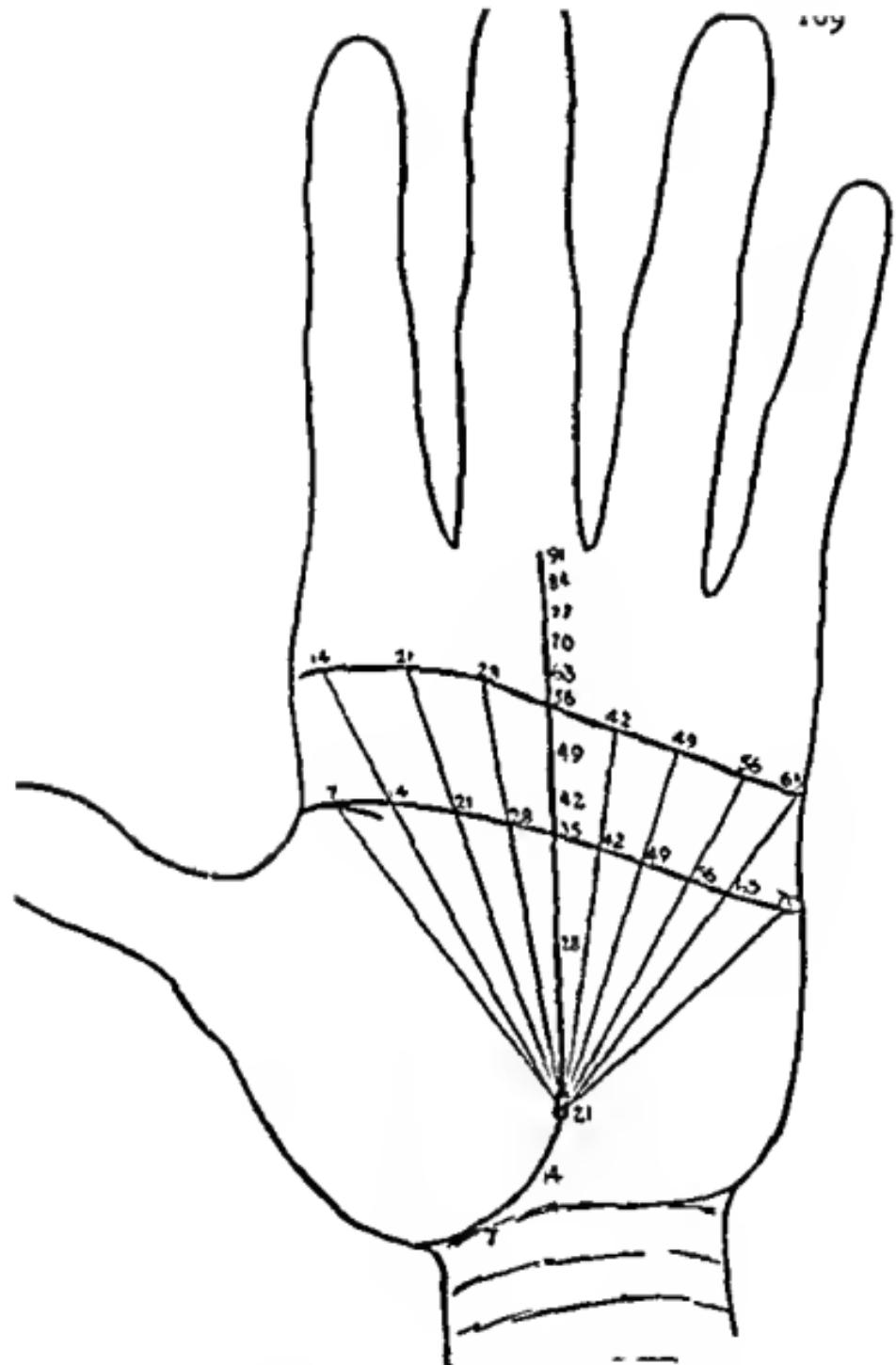


PLATE 54. TIME AND DATES OF EVENTS

have made the life periods on the hand correspond to the number of seven. For dates of events on the Lines of Heart, Head and Fate, see Plate 54.

As the ancient Greeks in their study of the hand considered the age of twenty-one to be man's entry into the battle of life, I place this year at the outside edge of what is called "the Plain of Mars". The period from the age of twenty-one to thirty-five is generally the critical period in the struggle for existence. It is in reality the foundation on which man builds for the following thirty-five years.

If he has not by the centre of his life done something to warrant his existence, it is not to be expected that he would make much out of the remaining half.

In reading hands this must be considered as more or less a crucial period. If from this time on the Lines of Fate or Sun, or both, are apparently getting weaker, it indicates that the man or woman has spent their forces and in a sense is going "down-hill."

On the contrary, should these lines appear stronger from this centre point, the signification is that the person has made good in the battle of life, and the tide of fate is with them in their onward stride.

For dates of events on the Line of Life such as illness, change of place and such like, it is more logical to assume that the rays of influence descend from the Mount of Mercury (the mind) towards the Line of Life (Plate 55).

It will be remembered that when dealing with the subject of health (Chapter VI), I pointed out that the Line of Health came from Mercury downwards towards the Line of Life, and that where these two lines intersected one another, was the critical point for life or death.

It is as if the mind acted on by the sub-conscious brain knew in advance or felt the germs of disease

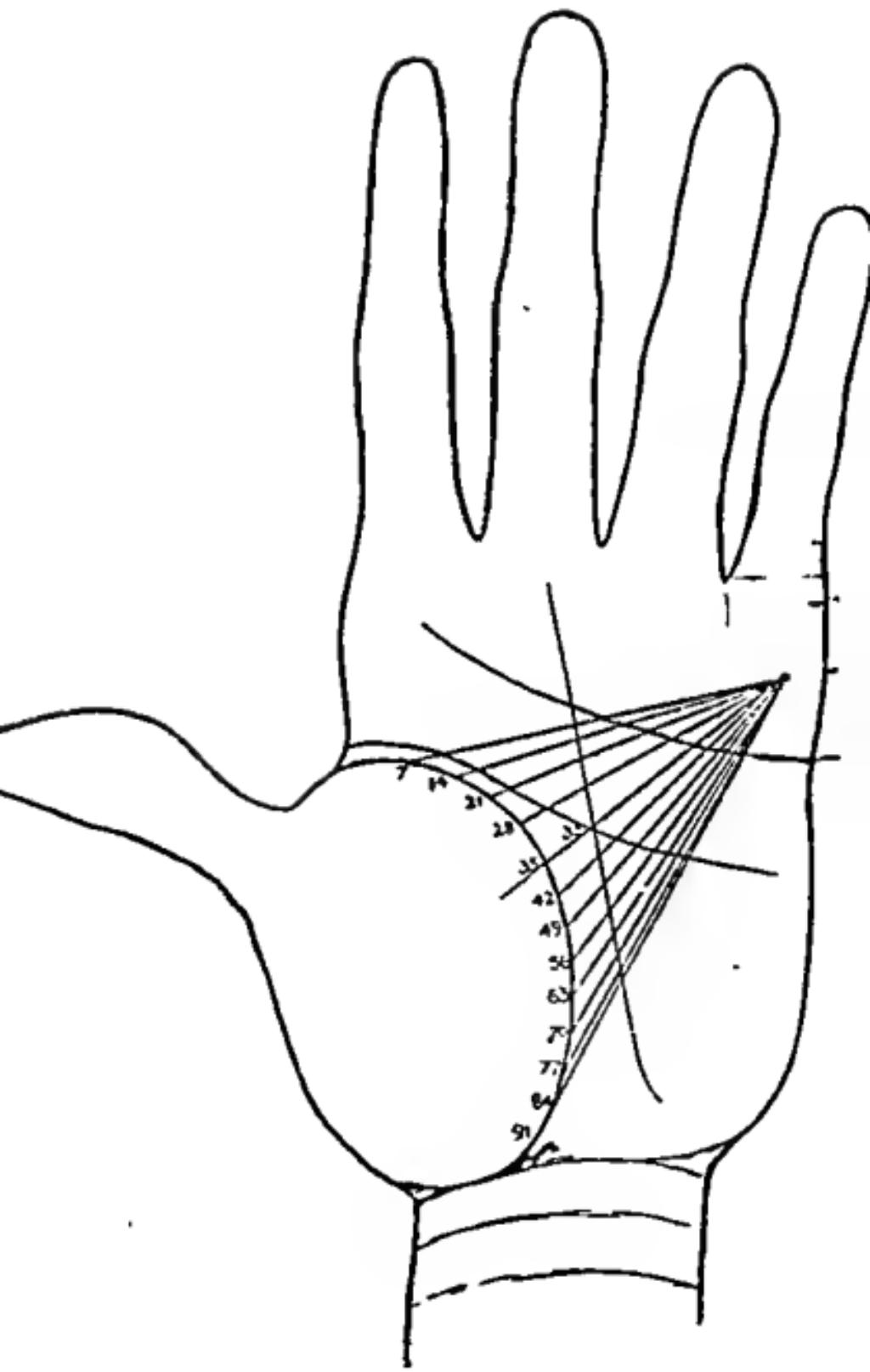


PLATE 55 DATES OF EVENTS ON THE LINE OF LIFE

that are the enemies of the vital fluid, and so affected the Line of Life.

There is no doubt whatever that when the Line of Health from Mercury is distinctly marked the person's nervous system is highly strung, making him mentally of a worrying, over anxious disposition.

To all those who have this line from the Mount of Mercury towards the Line of Life, I can give this word of hope and encouragement, namely—there is no line on the hand *that is more subject to change and improvement than is the Line of Health.*

Impressions of hands taken a few years apart will show this line to be on the increase or the reverse. I have even known it to fade out altogether as the subject controlled his or her worrying disposition and took things from a philosophical standpoint.

In considering the date of a breakdown or illness marked on the Line of Life, it is necessary to look across to the opposite side of the hand and note the condition or appearance of the Line of Health.

If at the same date, where a sign such as an "island" is seen in the Line of Life and opposite to it the Health Line appears heavily marked or also with an "island" in it, the illness will be more serious and recovery from it more protracted.

The nature of the illness at the date indicated on the Life Line has to be determined by an examination of the various parts of the hand as I have explained fully, earlier in these pages. It is most important also to observe the nails on the fingers as they give details about inherited tendencies that cannot be obtained by any other means. (See Chapter on the Nails, Part II.)

I will now come to a curiously interesting law of periodicity in connection with dates and events that I have used with great success in my work, and which I have not made public before.

The law of periodicity to which I refer, is admitted by scientists to occur in nature in various ways. In the study of life now occupying our attention I have found it in a close mysterious relationship with *the number governing the birth date*.

In order to understand the importance of this I must, to make my explanation clear, diverge slightly into the study of another occult science, namely, numerology. But I will do so as briefly as possible.

At first sight it may be difficult for some minds to grasp the idea that numbers have even in their widest sense a definite bearing on the march of progress.

Yet without the power of calculation, humanity must have remained in a barbarian state. The soul of man urging itself outwards and upwards had to create a science of numbers to deal with the simplest problems of life.

Without numbers there could have been no Architecture. Engineering would not have been possible. Art, Science, Literature or Business could not have advanced, nor could man have calculated the distances of stars. Worlds and planets that influence his own could not have been estimated.

In the remote dawn of civilization history tells us that it came in some mysterious way to the minds of men, that as there are only nine planets that control the destiny of mankind, there could only be nine numbers that affected humanity.

So the number of one to nine became the key to all the structure and super-structure upon which man has built from the most distant ages to the present day.

Beyond the number of nine there can only be continual repetition, the ten being one with zero added.

The eleven is one plus one, a two;

YOU AND YOUR HAND

the twelve is 1 plus two, a three; the thirteen is one plus three, a four; so, by what is called "natural addition", up to The last digit or final number the mind can conceive. Then called "the spirit or key number" of any addition.

Where or when we know not, man began to link or associate each of the nine numbers with some particular planet.

The number one, became representative of the Sun, the Creator or Giver of Life, and became in symbolism a circle O representing eternity with a yod or dot in its centre standing for life as the object created by the sun, or first principle in creation, as O.

The number two, as representative of the male and female reproduction attributes, became associated with Luna the Moon. After countless æons of observation the effect of the moon on the tides and vegetation became apparent—also its effect on the monthly periods of women, without which the reproduction and continuity of races would not be possible. Man therefore wrote the sign of the Moon in the significance of two curved lines joined together as) forming a crescent, which is the sign of the Moon in her increase or most powerful phase.

In the occult study of numbers, the number of the Moon, a two, has been associated with the mysterious influence of Neptune which stands for the number seven, and so is written by the symbols of) the Moon, and Neptune.

The number three, became two curved lines together with a third to or from the last line, 24, which is the symbol of the planet Jupiter, most powerful, next the Sun, in its beneficence on human affairs.

The four, the first equally even number, became written in ancient times as four equal lines in the form of a square, the sign of completion. The Book of Genesis says the earth was formed or completed on the fourth day. Number four, representing the planet Uranus, is written in modern astrology as Ψ or again four lines, with a dot or circle for the Sun. Since earliest ages the number four has been associated with the number one of the Sun, so it is written in these studies as 4—1.

The number five, in numerals is shaped as a V, the reverse of the sign of the Sun which was often in the form of an isosceles triangle, representing the "lingam" or its creative attributes. In astrology it is made of a crescent, a circle, and a cross, as Ψ .

The number six, being in itself the number of three doubled, has always been considered a powerful number. The ancients made it represent Venus the Goddess of Love, for love is the most powerful force known in human affairs. In the language of symbolism as well as in astrology it is written as a circle representing the life-giving qualities of the Sun above a cross, Ω , indicative that love and suffering are co-joined with one another.

The number of seven in symbolism represents the farthest or most distant planet of the Sun's planetary system, that of Neptune the "Unknowable". Its signature in astrology is a trident surmounting a cross as Ψ . Its hidden meaning is spiritual power attained through suffering (the cross). In occultism it is written as co-joined with the number of the Moon as 7—2.

It will be noticed that the only "double numbers" in numerology are those of the Sun and Uranus, the 1—4, and that of the Moon and Neptune, the 2—7.

The number eight is composed of two circles

touching one another. In symbolism it represents the two worlds, the spiritual and the material. From far off ages the hidden meaning of this number has been divine justice on the one hand and man's injustice on the other. In astrology it is represented by the Sign of Saturn, a cross in the highest position connected with a symbol taken to represent humanity as h .

The number nine, the last in the creative series of numbers, is representative of Mars, the God of War. Its figure of nine is the number six reversed. In symbolism it stands for passion, strife, bloodshed as the predestined end of *material life*. Being followed by the number ten or the rebeginning of the number one on a higher plane, in occult symbolism it is the promise of re-birth, or the advancement from the material world to the spiritual. In astrology the symbol of Mars is a circle or Sun with a spearhead over it as δ .

The number nine taken as representing the material world or the world of man, explains those mysterious words in *Revelations*, chapter xiii, 18, "Let him that hath understanding count the number of the beast for it is the number of man. And his number is 666."

Add this number together. One first arrives at eighteen, the single or spirit number of this being one plus eight, the nine, which stands as we have seen for the material world—the realm of man.

Having reached the completion of the series of the numbers one to nine, the student can now grasp the fact that all numbers in all dates or calculations after the number of nine are only a repetition of the first series. What are called the "compound numbers", from 10 on, are fully explained in my recent work on Numerology, "Cheiro's Book of Numbers".

The reader will now be able to follow clearly when I put before him the following thesis—that if the key number of a person's birth is, say, the first of any month or a one, that every year in the life following, which by natural addition produces the same "spirit number" for its single digit, such as the 10th, 19th, 28th, 37th, 46th, etc., will in some mysterious way be the most marked or important years in the life.

As the number one is associated with the number four and written as 1—4, next to the one and its series, the fourth year and its series will be next in importance, such as the 4th, 13th, 22nd, 31st, 40th year, etc.

The same rule applies to any date one is born under. A person born on the 2nd, 11th, 20th or 29th of any month will find the 2nd, 11th, 20th, 29th, 38th and 47th years and so on, the most important. As the two, in numerology, is connected with the number seven and written as 2—7, next in importance they will find the 7th, 16th, 25th, 34th, 43rd, etc., years the most important.

A person whose birthday falls on a number three series such as the 3rd, 12th, 21st or 30th, will find the years making a series of three the most important, such as the 3rd, 12th, 21st, 30th, 39th, 48th, etc.

A person born on the 4th, 13th, 22nd, or 31st will find the series of four such as the 4th year, the 13th, 22nd, 31st, 40th, 49th, etc., the most important. As the four is associated in numerology with the one and written 4—1, he or she will find the 1st year, 10th, 19th, 28th, 37th, 46th, etc., next in importance.

If one is born in any series of the five, such as the 5th, 14th or 23rd, the 5th year, 14th, 23rd, 32nd, 41st, etc., will be found the most important.

If a person is born on the 6th, 15th or 24th of any

month, the 6th, 15th, 24th, 33rd, 42nd year, etc., will be the most important.

As the seven is written 7—2, the 7th, 16th, 25th, 34th, etc., will be the most important, the next years in importance will be the 2nd, 11th, 20th, 29th, 38th, 47th, etc.

If born on the 8th, 17th or 26th, the person will find the 8th year, 17th, 26th, 35th, 44th, etc., the most important.

As from ten onwards is a repetition of the numbers from one to nine, the same rule applies for all persons whose day of birth falls on any date above the 10th of a month.

One has only to ask a person on what day they were born to be able to say what years will be the most marked or decided, and follow the years thus given on the Line of Life, the Line of Fate or other lines as the case may be.

If an "island", break or bad sign is shown, one can then indicate that such a year has been important, but for serious illness, etc., or the reverse according to the nature or appearance of the mark or line.

By using this system which I now for the first time make public, the student can gain accuracy as to time or dates when events can be indicated with a precision no other method can give.

PART II
CHEIROGNOMY

CHAPTER I

THE MEANING OF THE SHAPES OF HANDS, FINGERS, AND NAILS

THE study of the Hand is divided into two sections, Cheiromancy—the lines on the palm, and Cheirognomy—the shape of the hands and fingers.

The first is the more intimate as it relates to the hidden qualities and destiny of each person, while the latter denotes the breeding, racial and more general characteristics.

The various shapes of hands and their suitability to various walks in life or occupations, is well worthy of observation and study.

A man who is a judge of horses can tell by a glance at the limbs of the animal what class of work it is built for. He would not think for one moment of expecting from a Clydesdale the speed of a race-horse, and so on.

In the same way the student of the shapes of hands should be able from a glance at the formation to place his subject in a certain class, and would not expect the same quality or type of mental work from a person with short stubby hands as from a man with long beautifully formed ones.

There are seven distinct types of hands :

1. The Elementary—or lowest type.
2. The Square—or useful hand.
3. The Spatulate—or active nervous type.
4. The Philosophic—or knotty.

5. The Conic—or artistic.
6. The Psychic—or idealistic.
7. The Mixed type.

In civilized races the Elementary or lowest type is rarely found.

The Square hand is the most usual, and this again is likely to be found with fingers taking on some resemblance to any one of the seven types.





PLATE I. PART II. THE ELEMENTARY OR LOWEST TYPE OF HA

CHAPTER II

THE ELEMENTARY OR LOWEST TYPE OF HAND

THE Elementary Hand (Plate 1, Part II) in appearance is short, stubby and clumsy-looking, with a thick heavy palm, short stubby fingers and short badly formed nails.

In Dr. Cairn's well-known work on the "Physiognomy of the Human Body", he states that "the bones of the palm form, among brute animals, almost the whole hand".

The deduction to be drawn therefore is, that the more the palm appears to dominate the hand, the more the animal nature will be in evidence.

Persons possessing the Elementary Hand have low mental capacity. As a general rule very few lines are found on such hands, those seen being the Lines of Life, Heart and Head. The latter is generally short and coarse looking.

The thumb is usually thick-set and short, hardly reaching to the base of the first finger, with its nail phalange square, or in appearance like a club.

Such a type of hand indicates that its possessor is not far removed from the brute creation. He would have little control over his passions, in temper would be easily roused to blind fury, but would never be courageous.

He would be devoid of ambition, for such as he but eat, drink, sleep and die.

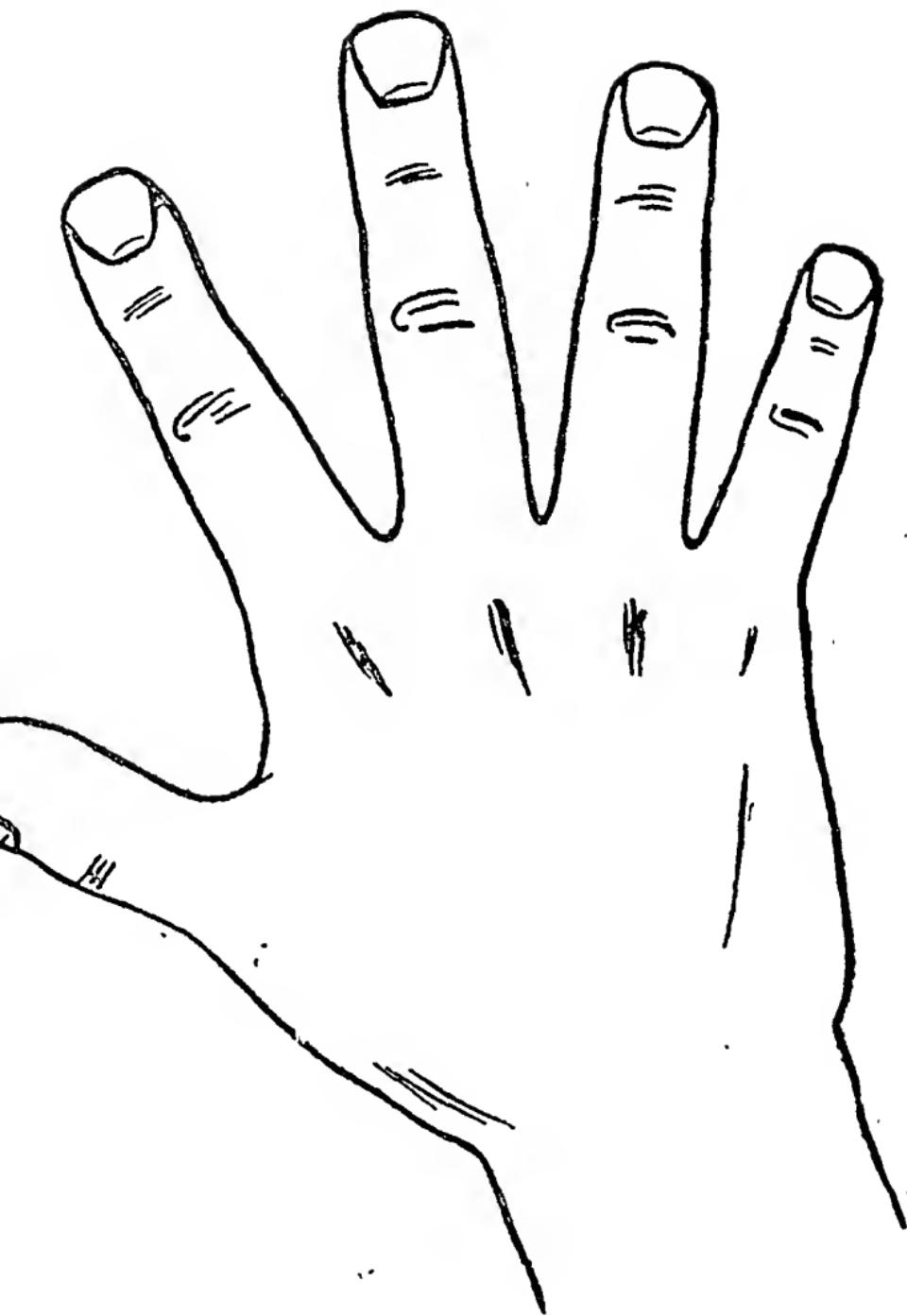


PLATE 2. PART II. THE SQUARE HAND

CHAPTER III

THE SQUARE HAND AND ITS VARIATIONS

THE Square, useful or practical hand as it is called, is distinctly square in its appearance. It looks square across the wrist, across the base of the fingers, and the very ends of the fingers and nails appear square (Plate 2, Part II).

This type of hand belongs to level-headed, practical people, and is more generally found as the predominant class in all business communities.

Persons with this type have fixed conventional views. They are great respecters of law and authority and are methodical in their habits.

They are orderly in all they do, they have a place for everything and everything in its place—not only in their households, but in their brains.

They are not quarrelsome, but can be very obstinate and determined in their views. They love logic and reason, and look with suspicion on any theory their minds cannot grasp.

They are neither adaptable to people nor to new ideas. They think slowly along practical lines. They generally speak slowly and ponderously as if they must weigh each word.

They are patient and obedient to those above them. For this reason they make excellent soldiers of the "rank and file" class, also good government servants.

They are not demonstrative in affection but are sincere and reliable in friendship.

Their greatest fault is that they are inclined to measure everything by a "twelve-inch rule", and disbelieve all they cannot understand.

YOU AND YOUR HAND

In such hands as a general rule there are very lines—just the principal ones. The Line of Head, may be expected with this type, is level and straight t usually short. If it should slope downwards even the slightest degree it gives a longing and desire for art or imaginative things, quite out of keeping with the basic character. In such cases the practical hard-headed business man when he has made money and feels himself secure, will be found buying pictures and works of art for his home or office, not because he understands them, but to satisfy the yearning of his sloping head line for something from the world of imagination.

The Square Hand with Short Square Fingers.

This class of hand is quite a common one to find and is easily recognized. The palm looks more important than the fingers, which are often short and blunt looking.

With such a type one meets the true materialist, the man with no vision, no ideality, the real "doubting Thomas" of life. The man who cannot honestly believe unless he feels the "flesh and blood" of reality.

On the hand of such a man it would be rare to find anything but the three principal Lines of Life, Head and Heart. If the other lines are there they are generally so slight and faint that it is often difficult to see them.

Such a man believes in nothing outside of himself, he denies all spiritual things, it is quite in keeping with his type that he may not believe in a God. There is one god, however, that he does worship—the God of Gold. This type slowly and steadily accumulates wealth, not by any great talent or by plodding perseverance and dogged determination.

The Square Hand with Long Square Fingers.

This type denotes a higher development of mentality. If I may express it, the nature with its longer fingers, as it were, reaches out to grasp the things of the intellectual world, and at the same time applies facts, reason and logic to all its pursuits.

With a good or long Head Line on this type of hand, one has met the man who can become the scientist, the doctor, the surgeon, the analytical lawyer or judge.

A man who, although he may have to submit everything to reason or scientific examination, can reach beyond the purely material.

The Square Hand with Knotty or Philosophic Fingers.

This type of hand is nearly always found with long fingers, but with knotty joints. It denotes a class of mind still higher than the previous type. It is practical and philosophical at the same time.

The possessors of this hand make excellent architects, mathematicians and research workers in scientific pursuits. They usually choose some profession in preference to a business life. They do not love wealth or amass it like those who have the type of square hand I previously described. They are great readers of deep literature, and usually write well themselves on whatever subject they make a special study.

The Square Hand with Spatulate Fingers.

The fingers of this type are called Spatulate on account of being broad at the ends like a spatula. They are irregular in appearance—often look as if they were disjointed, generally very supple and are easily bent backwards.

Persons possessing this type are original and

inventive, but from a practical foundation owing to the palm being square.

Their inventions have more or less a useful bent—machines to save labour of all sorts, such as agricultural machinery, weaving, spinning, printing and so forth. They also excel in engineering and in the execution of large projects. They do not know what the word "impossible" means.

If a long Head Line is found on the hands of this type, their plans will turn out well. If the Line of Head is short and coarse, they will be erratic and not able to bring their inventive ideas to completion.

The Square Hand with Conic Fingers.

This apparent contradiction in types produces a combination of the practical with the artistic, thus giving to the latter a greater chance of success than if the entire hand were purely conic or artistic.

This blend of two opposite types, curiously as it might appear at first sight, produces the class of disposition that can excel in music or in composition of music, or in literature.

The logical reason for this is that the square hand in itself represents practicality and level-headedness, a balance necessary for the emotional artistic temperament of the musician, composer or writer.

The Square Hand gives the power of application and the methodical perseverance absolutely necessary to support the inspirational faculties of the musician.

The brain of the composer creates from the solid foundation of harmony and counter-point, the tone and semi-tones of fantasy. From the known his spirit enters the gates of the unknown where his dreams become realities, his visions so tangible that he lifts humanity with himself into the heaven of ideality.

The practical foundation of the Square Hand with

conic fingers is useful for literary people in the same way as for musicians and composers. It gives a solid foundation on which to build the super-structure of imagination. For this reason the square palm with conic fingers is usually found among writers as well as musicians; in the latter case the conic fingers are generally more or less of the Spatulate formation at the nail phalange.

The Square Hand with Psychic Fingers.

This type is extremely rarely found as the combination is too contradictory. If it should be met with, it denotes extreme ideality coming in moments of impulse out of a practical nature, but as a general rule the disposition is too full of contradictions to be successful.

The Square Hand with Mixed Fingers.

This type is quite often met with. It consists of some of the fingers being different in shape, or in many cases every one may be different.

A usual formation is that the first may appear long, rounded and pointed at the end as if it were a finger belonging to the Conic type, the second or finger of Saturn may be distinctly square, the third Spatulate and the fourth Philosophic or even Psychic, with the thumb supple or double jointed.

Such a mixed hand would indicate versatility of ideas or talents, ranging from the inspirational to the scientific, a person who could discuss almost any subject with the greatest facility.

The fault in such cases is a tendency to lack continuity of purpose unless the Head Line shows some unusual mental determination or will power.

From these examples will be seen the widely divergent shades of character that may be found in each

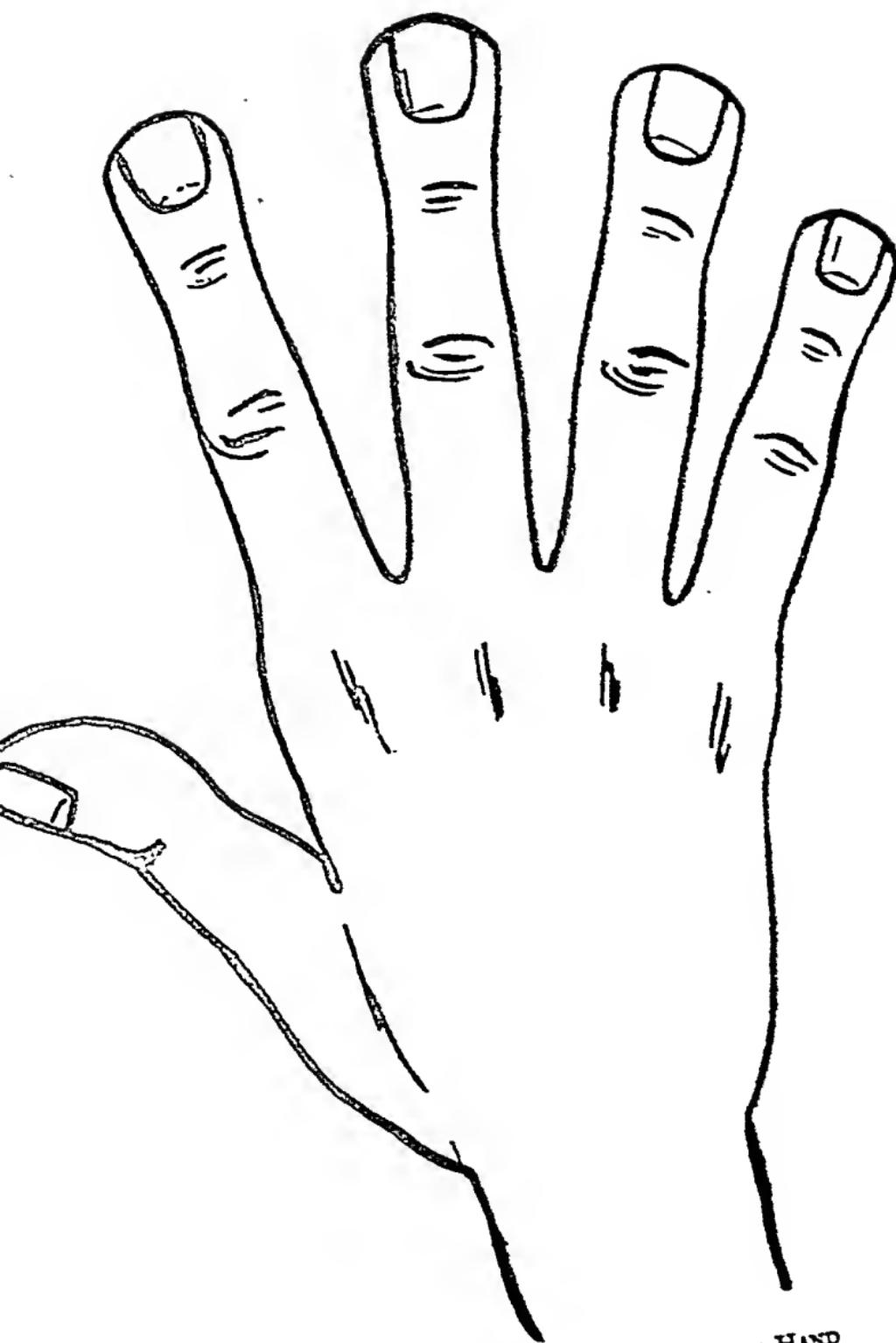


PLATE 3. PART II. THE SPATULATE HAND

CHAPTER IV*

THE SPATULATE HAND

THIS type is called Spatulate, not only on account of the tip of each finger making the appearance of a spatula such as used in chemists' mortars, but also because the palm instead of having the appearance of being square like the previous type, is often broad at the wrist or base, or at the upper part of the base of the fingers (Plate 3, Part II).

When the greater width is at the wrist, the palm becomes more or less inclined or sloping towards the base of the fingers. On the contrary when the greatest width is shown under the fingers, the shape then slopes back to the wrist.

I will now explain the meaning of the Spatulate Hand itself, and go into the above distinctions later.

The Spatulate Hand, when firm and hard, denotes a nature whose base is the exact opposite to the methodical characteristics given by the Square type. The Spatulate being more or less erratic, highly strung, excitable and restless, is the hand of energy, activity, unconventionality, originality and invention.

It is for this reason that this type, when accentuated, is called the "hand of the crank". A straight, level-looking Head Line on such a hand will keep the above characteristics within bounds, but as a rule with such a type as the Spatulate, the Line of Head will be found, even when long, of a wavy or up and down formation.

It must always be borne in mind that the distinctive

attribute of the Spatulate hand is its intense love of action, energy and independence.

It is the hand of the inventor, the engineer of large daring and original plans, the pioneer, navigator, explorer. Its most distinctive characteristic is its love of independence both in thought and action—the hand of the man who will not follow the conventional in anything he undertakes.

No matter in what class of life the Spatulate Hand finds itself, it will in one form or another assert its right to develop a distinct individuality of its own.

A doctor, lawyer, writer, scientist, preacher, actor or statesman, who has the Spatulate type of hand will break all rules of precedent, not for the sake of being eccentric or out of the common, but because of his independence and originality of thought.

It is from this hand that the world gets its army of men and women it is often pleased to call "cranks" simply because such individuals cannot follow the rut made by the centuries of sheep that have passed before them.

Such types are often the "advance agents" of thought, those who are "born before their time"—the heralds of new ideas from which others later on reap the advantage.

I will now explain the meaning of the two types of the formation of the Spatulate palm that I alluded to at the commencement of the chapter.

The broad development at the base of the fingers is the more practical of the two. If the man be an inventor, he will use his talents in the domain of useful inventions such as in connection with labour-saving instruments or machines of practical everyday use to humanity.

If the angular or broad development be at the wrist, his inventions will relate more to the visionary side of life. Such a man may produce equally great ideas or inventions, but he will be more likely to be far ahead of his time.



PLATE 4. PART II. THE PHILOSOPHIC HAND

CHAPTER V

THE PHILOSOPHIC HAND

THE word "philosophic" is derived from the Greek *philos*—love, and *sophia*—wisdom.

When the ancient Greek civilization was at its highest, its teachers and sages observed that persons whose hands had very decided joints separating the phalanges of the fingers, had a more thoughtful, reflective or introspective type of mind than persons having the joints less pronounced, or in other words, smooth—as the greater majority of people have.

After we know not how many ages of observation, they noticed that those who possessed smooth fingers acted more impulsively on their decisions, while those with pronounced divisions or joints came to conclusions after greater thoughtfulness or reflection.

These latter types it was also observed had a more philosophic outlook on life in general. In consequence this very distinct class of hand became known as "the Philosophic".

The formation of this hand is easily recognized. It is long, angular, with long fingers, developed joints and generally a longer looking finger nail or nail phalange, than that belonging to the Square Hand (Plate 4, Part II).

As far as success in the form of worldly possessions is concerned it is not a favourable type to have. Its possessors may accumulate wisdom, but rarely, if ever, gold.

Persons with the Philosophic type are deep thinkers

and students in whatever line of work they make their own particular study.

Among them may be found Egyptologists, delvers into antiquities in all lands, investigators of signs, symbols and dead languages, theologians, doctors of philosophy, professors in colleges, botanists, research chemists, writers on abstruse subjects—all the great variety of thinkers who live in the world of theory rather than of practice.

In the mysterious design of human existence they appear to have been created as a balance against sordid materialism of all kinds. This type of hand has given to the world the hermit, the recluse, the ascetic—and it may be found in all lands in all grades of society.

It is more often found in Oriental countries, especially in India and the far East where the philosophic mind has more suitable soil and conditions for its growth and development.

Nearer home in the United States, England and Europe, this type of hand made itself manifest in such men as Abraham Lincoln, Longfellow, Emerson, Shelley, Browning and Tennyson—in such men as Cardinal Newman, Cardinal Manning and the late Pope Leo XIII, all of whom had the Philosophic type of hand in the most marked degree.

In that famous painting of "hands in prayer" by Albrecht Dürer, one can see the mystic asceticism of this type expressed in every line.

In character the possessors of the Philosophic hand are inclined to be secretive and silent—deep thinkers, careful and analytical in their thoughts and expressions, even in their use of little words.

Such people are difficult to understand or approach. Sensitive to the highest degree they shrink into themselves at the approach of rudeness or idle curiosity.

They are dignified and proud in their way, but theirs is the pride of being different from the vulgar herd, of being priests in the holy sanctuary of the mind where only the true worshipper can gain admittance.

As the Philosophic type has the underlying quality of the fatalist, the Line of Fate on the hand is generally clearly and distinctly marked.

In such hands it is not as a rule a heavy line. It has seldom any branches or influence lines—just a fine thread as it were of destiny linking the cradle to the grave and nothing more.

On such hands the Line of Sun is rarely seen. Men and women belonging to the Philosophic type care little for fame, glory or the plaudits of the public. Their reward is within themselves—the reward of achievement—of having done conscientious work for the higher advancement of their fellow beings.

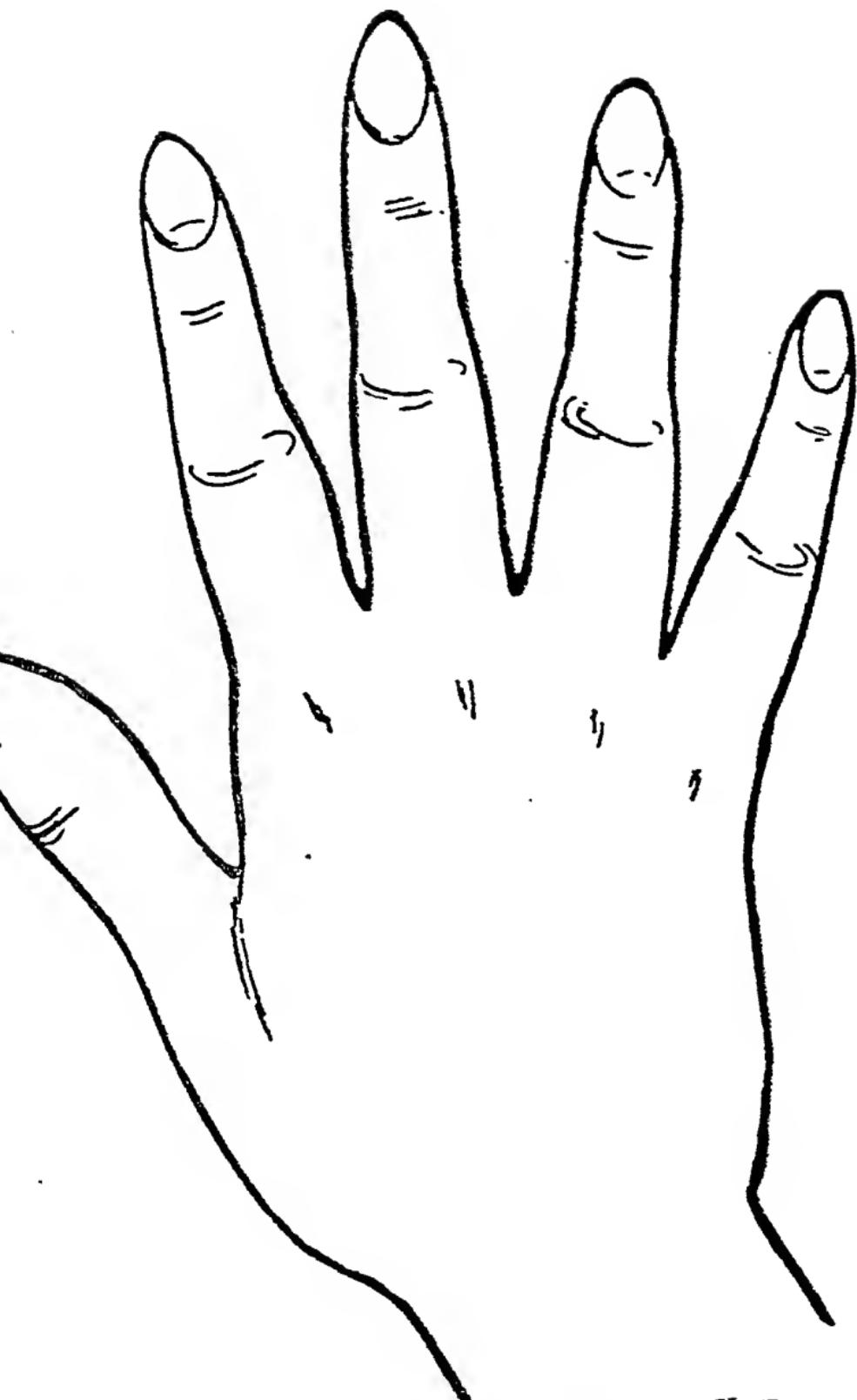


PLATE 5. PART II. THE CONIC OR ARTISTIC HAND

CHAPTER VI

THE CONIC OR ARTISTIC HAND

THE Conic Hand is also called the Artistic on account of its beautiful shape and rounded tapering fingers (Plate 5, Part II).

Its possessors love form, colour and artistic things of every description, although often without the creative instinct in themselves. If they do work at art in any form such as painting, drawing, designing, music or literature, they usually only do so on the impulse of the moment and lack continuity of purpose.

They are as a rule extremely versatile in their ideas, and nearly always do a little of everything and nothing extremely well unless the Line of Head is very decidedly marked.

This hand is usually found round, full and soft. The firm type is the better of the two and gives more promise of success.

The Conic type appears to greater advantage in company, especially that of strangers whom they have met for the first time. They love the glitter and dazzle of entertainment, balls, dances and dinners. They are good conversationalists, can talk on any subject, but are more or less superficial in knowledge.

They have not the depth of the student through their want of application. They employ impulse rather than reason, instinct in place of knowledge. Their brilliancy of talk hides many defects and they are always considered good company and "the life of the party".

In matters of affection they are extremely impressionable, but changeable and bored if they see too much of one person. As a rule they are easily offended and quick tempered, but anger does not last long with such natures. They speak out what is on their minds hastily, but are too indolent or luxury-loving to keep up the fight for any length of time.

They are curiously selfish *where their own personal comfort* is concerned, yet generous in money matters and easily imposed on through their emotions.

They are much affected by their surroundings and the conditions under which they may be forced to live. They rise to the greatest heights of rapture or descend to the lowest depths of despair over trifles that other types would hardly notice. They are more easily influenced by colour, music, eloquence, tears, joys, sorrows than any other class.

If, however, the Conic Hand is firm or elastic and the Head Line is strongly marked, especially if it appears straight or level, the women of this type rise in life, and reign as queens as long as their beauty and charm last. It is the class of Head Line that decides the success of this type more than anything else.

When the Line of Head on such hands appears with an open space between it and the Line of Life, they are ambitious and have a keen sense of the dramatic in all they do. For perhaps this reason this type is largely found among actresses or singers of the emotional class.

It must not be forgotten, however, that such people depend more on the inspirational mood of the moment than on serious study or application. The orator with such a type of hand will sway multitudes by his flow of eloquence and dramatic power. A good example of this type was William Jennings Bryant, who was called the "silver-tongued"

orator of the United States. He had beautifully formed Conic hands with a long Line of Head from under the base of the first finger and slightly sloping towards the Mount of Luna, or as it is often designated, the Mount of Imagination.

It must always be borne in mind that the type of hand relates to the *natural* temperament of the individual—it is the foundation as it were on which one builds.

A woman with a more square type, especially if she has the Conic fingers, can be equally as great an actress or singer as one with the purely Conic foundation, but she will achieve her success by a different method, by application, study and perseverance—by the greater powers of endurance and patience she possesses.

Study and genius divide equally between them the ladder of fame. Genius often sits on the steps to dream. Study works and rises rung by rung. It is only the earth-worms dazzled by the heights above them who confound the two and often crown study with the laurels of genius.

On the Conic Hand, the Lines of Fate and Sun usually appear more prominent than on the other types, as such people are more the "children of Fate" than the makers of Destiny.

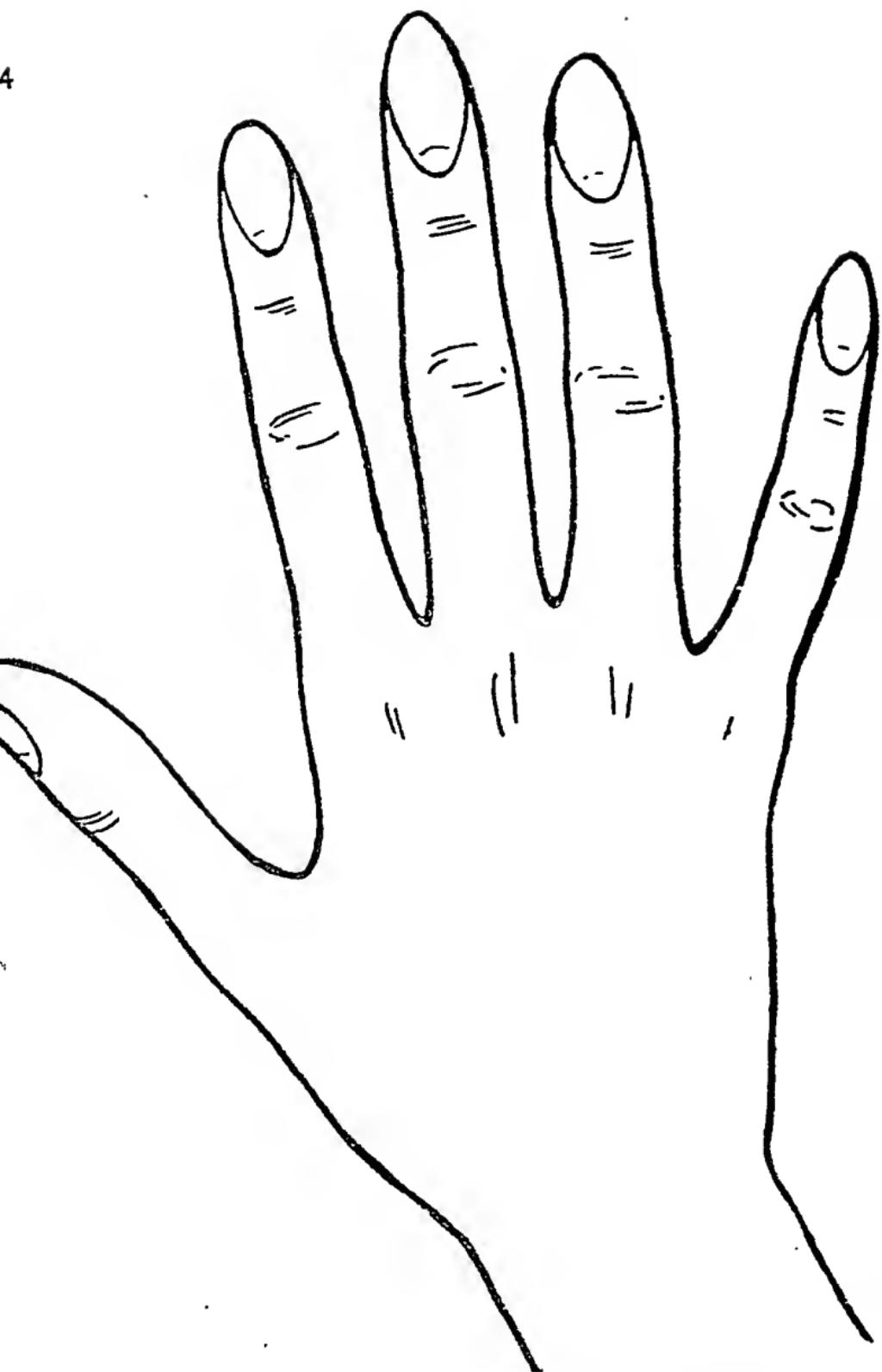


PLATE 6. PART II. THE PSYCHIC HAND

CHAPTER VII

THE PSYCHIC HAND

THE most beautiful of all hands in appearance, but the most unfortunate of all from a worldly standpoint, is what is known as the Psychic type (Plate 6, Part II).

The name explains itself—that which appertains to the soul.

The very word recalls to one's mind the old legend of the envy of the Goddess Venus—the goddess of passion—against the more spiritual charm of the daughter of the soul.

In our present civilization a pure type is very difficult to find. Its dreamy chastity and mental spirituality is not sought after by our present-day sons of earth. But although the highest expression of this class of hand may be hard to find, there are numbers of men and women who approach it so closely that they must be taken into consideration.

In formation, this type is long, narrow and slender, with long tapering fingers, pointed tips and almond shaped nails.

Its very fineness and beauty indicate its want of strength and energy—it is not fitted for the roughness of the battle of life. Those persons who have the Psychic Hand or the nearest approach to it, have the purely visionary idealistic nature, gentle in manner, slow to anger, confiding and trustful—they are easily deceived, imposed upon and ruined.

They have no idea how to be business-like, practical or worldly. They are easily influenced by others,

love the wrong people and end life in such a tangle that only death itself can untie the knot.

This type is consciously or unconsciously a deeply religious one. The devotional and the emotional are the undertones of their souls.

All forms of ceremonial, magic and mystery call to them out of the unknown.

They are "sensitive" in the purest meaning of the word. They "feel" things, yet cannot define their feelings—dreamers of dreams, they cannot translate them into language. They are misunderstood by both parents and people, and the loneliness of life eats like wormwood into their hearts.

As a rule the Line of Head on the Psychic Hand clings too closely to that of Life, denying them the self-confidence they need so much. It is also generally found sloping down towards the Mount of the Imagination, or in the worst cases remaining very close to the Line of Life, and circling as it were under the Mount of Luna—as is shown on the impression of a suicide's hand (Plate 18A, Part I).

In such a case if the hand is a woman's she feels so utterly unfitted to hold her own in life that to escape from herself she often flies to the peace of the unknown.



PLATE 7. PART II. THE MIXED HAND/

CHAPTER VIII

THE MIXED HAND

THE Mixed Hand is so called because it cannot be classed as Square, Spatulate, Conic, Philosophic or Psychic. The fingers also appear to belong to different types, one may be pointed, one Square, one Spatulate, one Philosophic, etc. (Plate 7, Part II).

Men or women who possess the Mixed Hand are full of versatility, and generally suffer from changeability of purpose. They are adaptable to people and circumstances and also to the various kinds of work they may find offered to them. If, however, a strong level-looking Line of Head be found on such a hand, the owner will have as much chance of success as any other.

Persons who have the Mixed Hand are so adaptable to circumstances that they never feel the ups and downs of fortune like other people—also almost all kinds of conditions of work come easy to them.

They find life so interesting and full of change that with all their ups and downs of fortune they rarely, if ever, commit suicide.

On the Mixed Hand, the Lines of Fate and Sun are usually very clearly shown, and such persons are most decidedly believers in Fate, Luck and Chance.

It is quite usual to find this type inveterate gamblers both with life and money, especially so if the third finger appears longer than the first.

CHAPTER IX

CONSIDERATION OF THE FINGERS AND JOINTS

THE fingers of the hand may be either long or short irrespective of the length of the palm to which they belong.

Long fingers indicate a higher development of the mentality than when they are short. They give more love of detail in everything the mind is engaged in.

Short fingers miss the little things in both life and study. They are less thoughtful and thorough in all their undertakings. When thick, clumsy and coarse in appearance, they have less refinement and indicate that the person is closer to the brute creation.

An example of this may be taken from the monkey. The palm is longer and more developed than in the case of a man.

When the fingers are found curved inwards and stiff or apparently contracted, the mind is also contracted and more or less cautious and even timid.

If the fingers are the reverse of this, the man or woman is more open-minded, and the brain quicker in coming to conclusions and less conservative.

The extreme of this is when the fingers are so supple and loose-joined that they can be bent over almost to the back of the hand. Such persons are too "open-minded" for their own good. They jump to conclusions too rapidly—they change from one thing to another, and are not retentive in memorizing.

Stiff fingers on the contrary are slower in absorbing knowledge. They grasp it more and hold tenaciously what they have learned.

Crooked, twisted or distorted looking fingers—if not produced by illness—are not favourable. They denote some “twist” as it were in the particular qualities shown by the finger that is deformed.

If the first finger appears bent towards the second, the ambitions will be more saturnine and morbid, also more hidden or concealed. The second and third fingers bent together or extremely close at the end indicate a very secretive nature.

When the fourth or little finger is crooked or bent inwards towards the third, the person is inclined to be shrewd and cunning in business or money matters, if the fourth finger is exceptionally long and if the Head Line is slightly curved upwards.

This side of the hand and “little finger” in symbolism is the “croupier’s rake”. It means that if this part of the hand is accentuated by the fourth finger being long, the person has the nature to “rake” things unto themselves, or they have the acquisitive faculty strongly in evidence.

On the inside tip of the fingers a slight ball or pad denotes that the person is extremely sensitive or delicate in their touch, also that they feel things acutely through the mind. Such subjects can sense their way in the dark and find objects easily by touch.

When the fingers are found very full at their bases next the palm, puffy and fat-looking, the men or women demand luxury in eating, drinking and living. On the contrary if the bases of the fingers are slender with a hollow space between them, it denotes fastidiousness in regard to food or eating in general.

When the hand is stretched open and a wider space is seen between the first and second fingers than between the others, it is a distinct indication of independence of thought. When the space is wide between the third and fourth, independence of action.

FINGERS AND JOINTS

The Length of the Fingers to one Another.

When the first finger is very long the person will be ambitious to rule and have authority over others. Such a nature will "lay down the law". With a good Head Line it is an excellent indication. With a short first finger the person has less desire for power over others and will be inclined to be lenient and easy-going with servants and employees.

If the first finger is abnormally long equal to the second, pride of power and domination will be excessive. The great Napoleon was an example of this. On both his hands the end of the first finger came almost level with that of the second (see the Hand of Napoleon, Part III).

When the second finger (the finger of Saturn) looks heavy and especially if taking after the square type, the nature will be thoughtful, serious, introspective and of a morbid turn of mind. If rather pointed, the tendencies will be the reverse.

When the third finger (that of the Sun) is long, namely higher than the first, it shows that the desire for glory or publicity dominates the life, but with good Lines of Head and Sun it is an excellent sign on the hands of artists, or all those who follow a public career in any form.

If this finger is exceptionally long, equal to the second, the nature will be inclined to gamble with everything and go to an extreme in taking risks and chances.

A Spatulate termination to the third finger, if it is not too long is an excellent indication on the hands of public speakers or actors, as it increases their dramatic or sensational appeal to an audience.

When the fourth or little finger looks well shaped and long, it balances the hand as it were and gives mental force. If very long, almost reaching to the base of the nail on the third, it denotes power of

eloquence, flow and mastery of language in speech. Gladstone's hand is a good example of this. In his case the end of the fourth or "little" finger almost reached the nail of the third (see Gladstone's Hand, Part III).

Smooth or Jointed Fingers.

The joints are, figuratively speaking, walls between the phalanges of the fingers (Plate 8, Part II). They seem to arrest or stop impulsive action. For this reason a person with a jointed formation will be more reflective and slower in coming to conclusions than the person with smooth joints.

Square fingers with the smooth formation are excellent indications in themselves, as they have the reflective, serious qualities of their class as a balance to the impulsiveness of the smooth formation.

Fingers very pointed from base to tip belong to the unreflective type of mind and act on impulse.

CHAPTER X

THE THUMB AND ITS PECULIARITIES

IN any serious and scientific study of the hand, the thumb calls for special attention. It is in every sense the most important member of the hand. In every phase of humanity, the thumb has played an important rôle.

In Oriental countries if prisoners beg for mercy, they close their thumb inside the fingers. In this dumb but eloquent way they indicate the *surrender of their will*.

In religion the thumb has a very deep significance. In both Protestant and Catholic Churches, the blessing is given by the thumb and the two first fingers—the thumb representing God, the first finger Christ or the indicator of the will of God and the second representing the Holy Spirit as the attendant to the first.

In the Greek Church the Bishop alone makes the sign of the blessing by the thumb and the first and second fingers representing in this way the Trinity, while the ordinary priest in this Church uses the whole hand.

In the old ritual of the English Church, it is laid down that "in baptism the cross must be made by the thumb".

In medical science there are many proofs of the importance of the thumb, but the most striking of all is what is known as the "thumb-centre" of the brain.

It is well known to nerve specialists that by an examination of the thumb, they can tell whether the

patient is likely to be affected by paralysis or not, as the thumb indicates such a tendency a long time in advance of the slightest trace of such a thing in any other part of the system.

From the knowledge derived in this way, an operation on the thumb-centre in the brain can be performed, which, if successful (this again being shown by the thumb), will save the patient from the threatened paralysis.

Dr. Francis Galton was one of the first to demonstrate to the heads of the London police of Scotland Yard with what marvellous accuracy criminals could be traced by the whorls and corrugations on the skin of the thumb and fingers.

The police of all countries could get still more helpful information of the mental bent of criminals from an examination or impression of the entire hand. When, however, I demonstrated this to Sir Howard Vincent, the head of Scotland Yard, he answered that prejudice against the study of the hand was still too strong to allow such an experiment to be made, and he laughingly added: "My dear sir, you would turn the entire police force into Palmists if you carried out such a plan."

If any one of my readers cares to visit the asylums for the insane in any country, he or she cannot help but notice that without an exception all congenital idiots have weak mal-formed thumbs. In fact in many cases the thumbs are not properly developed even in shape.

Midwives notice the thumbs when children are born. If the child some days after birth keeps the thumb inside the palms covered by the fingers, it will to her mind be delicate in its early years. But if after seven days from the birth, the thumb remains covered, she will have good reason to suspect that the child will be delicate mentally.



When a person is close to death the thumb loses its power and falls in on the hand, an indication that the will-power has given up the fight.

On the hand of a chimpanzee, the nearest approach to a human being, the thumb is small and badly formed, its tip or nail phalange barely reaching to the base of the first finger.

In the southern part of China, many natives may be found with "double thumbs". This peculiarity is rarely met with in other races. In every case as far as I know of, the possessors of the "double thumb" developed criminal propensities which brought them into conflict with the law.

Speaking of murderous tendencies shown on the Line of Head earlier in this book, I have alluded to the "clubbed thumb" as usually found on the hands of those who commit murder in a moment of ungovernable passion (Fig. 1, Plate 9, Part II). If the joint of the top or nail phalange be found stiff, namely will not bend back, the temper of the person will be less controllable. A pliable or bendable thumb will be a redeeming feature in such a case.

The Supple-Jointed Thumb.

The nail phalange of the thumb if flat, slight and well-formed, denotes that the temper of the man or woman is refined and gentle.

If we add to this pliability of the first phalange, the man or woman will yield to almost everything before he or she will give way to uncontrollable temper (Fig. 2, Plate 9, Part II).

A man or woman with the pliable thumb detests having "scenes", while a person with the joint of the first phalange stiff will more or less provoke them.

Persons with the supple-jointed thumb are broad-minded and liberal in their views. They are inclined to be extravagant and wasteful in money matters, but

are generous in thought and action. They allow themselves to be easily imposed on, but that is largely due to the fact that they hate to quarrel, or resist any call made upon them. Also they are more inclined to promise to do things than persons with the stiff-jointed thumb.

Perhaps it is for this reason they are not "strait-laced" or bound by conventionality. As a rule they are not as highly moral as those of the stiff thumb variety, as with their extreme broad-mindedness, they easily find excuses for others as well as for themselves.

These "bendable" thumbs are adaptable to people and circumstances. They can get on with anyone and settle down easily to new work or new surroundings. They make a home quickly in whatever country they find themselves in.

The Firm-Jointed Thumb.

Exactly the opposite qualities of the preceding are found in persons who have the firm-jointed thumb (Fig. 3, Plate 9, Part II). With the firm joint persons are less adaptable to circumstances or to people. They are more reserved, more cautious, more secretive, more conservative in every way.

They carry out their purpose with more obstinacy of will. They control self, and if they can, they also control others with a rod of iron. In other words they are as "unbendable" in disposition as the supple-jointed thumb person is "bendable".

The First or Nail Phalange.

When the first or nail phalange of the thumb is long and well-formed (Fig. 4, Plate 9, Part II), it denotes a higher class of intellectual breeding than when this phalange appears coarse and brutal looking.

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The shorter this nail phalange is, the less the control a person has over himself.

Second or Middle Phalange.

The second phalange of the thumb (Fig. 4, Plate 9, Part II) is a very important indicator of temperament and character. It has two very decided formations.

1. The moulded or waist-like appearance (Fig. 5, Plate 9, Part II).

2. The phalange full, keeping the same shape all through the second part (see Fig. 6, Plate 9, Part II).

The first class being a finer formation, the person is more subtle in his reasoning ability. He has greater tact and diplomacy in dealing with other persons.

The second class, namely with this phalange full, is more forceful and tactless in his expressions. He is more brutally frank in argument and more impatient in the handling of others.

The Third Phalange.

The third phalange of the thumb (Fig. 4, Plate 9, Part II), is the boney structure lying by the side of the Mount of Venus. The longer this is, the more the man or woman has control of the sensual side of the nature. If on forcing the hand fully open this phalange appears to make the palm contracted or narrow, the man or woman is more timid in driving himself or herself out into the world. He or she will love home life and a quiet peaceful existence.

Almost from time immemorial the thumb has been divided into three sections significant of the three powers that rule the world, love, logic and will.

The first or nail phalange denotes—Will.

The second—Logic or Reason.

The third—Passionate Love.

CHAPTER XI

THE PALM—THE HOLLOW PALM—LARGE AND SMALL HANDS

THE palm of the hand when firm and elastic to the touch denotes a buoyant disposition and a healthy constitution.

A palm hard and dry as if carved of wood with no elasticity in it, denotes a nervous worrying nature non-magnetic to others.

A soft flabby palm denotes a love of luxury and indolence with a strong undertone of sensuality.

A "hollow palm", especially if at the same time hard, is an unfortunate indication. There is just a hidden something about such a person that generally attracts ill-luck and disappointment.

Large and Small Hands.

It may appear difficult to believe, and yet it is the case as anyone can prove for himself, that persons with very large hands do the finest work, especially in the execution of detail with precision. Such hands are always found among diamond setters, engravers, etchers, watch makers and such like trades, but in every case the fingers are long. The very handwriting of persons with large hands is as a rule small and fine.

Small hands on the contrary go in for large ideas. They generally detest detail of all kinds and their writing is usually large and bold.

CHAPTER XII

THE NAILS

IT is quite probable that many of my readers have never taken the trouble to notice the difference in the shape of the nails on their finger-tips from those of their friends.

If they had they would be astonished to find that there are hardly two persons who have nails alike.

After reading this book they will I hope begin to observe what a wealth of information can be gained from a study of their own nails and those of others.

To begin with, a study of the nails is most important as regards health and disease. They are remarkably sure indications to go by. Whether they care to admit it or not, nearly all doctors quietly observe the nails of the patient they are examining. They know the nails give hereditary indications of symptoms which may not be manifested by other parts of the body.

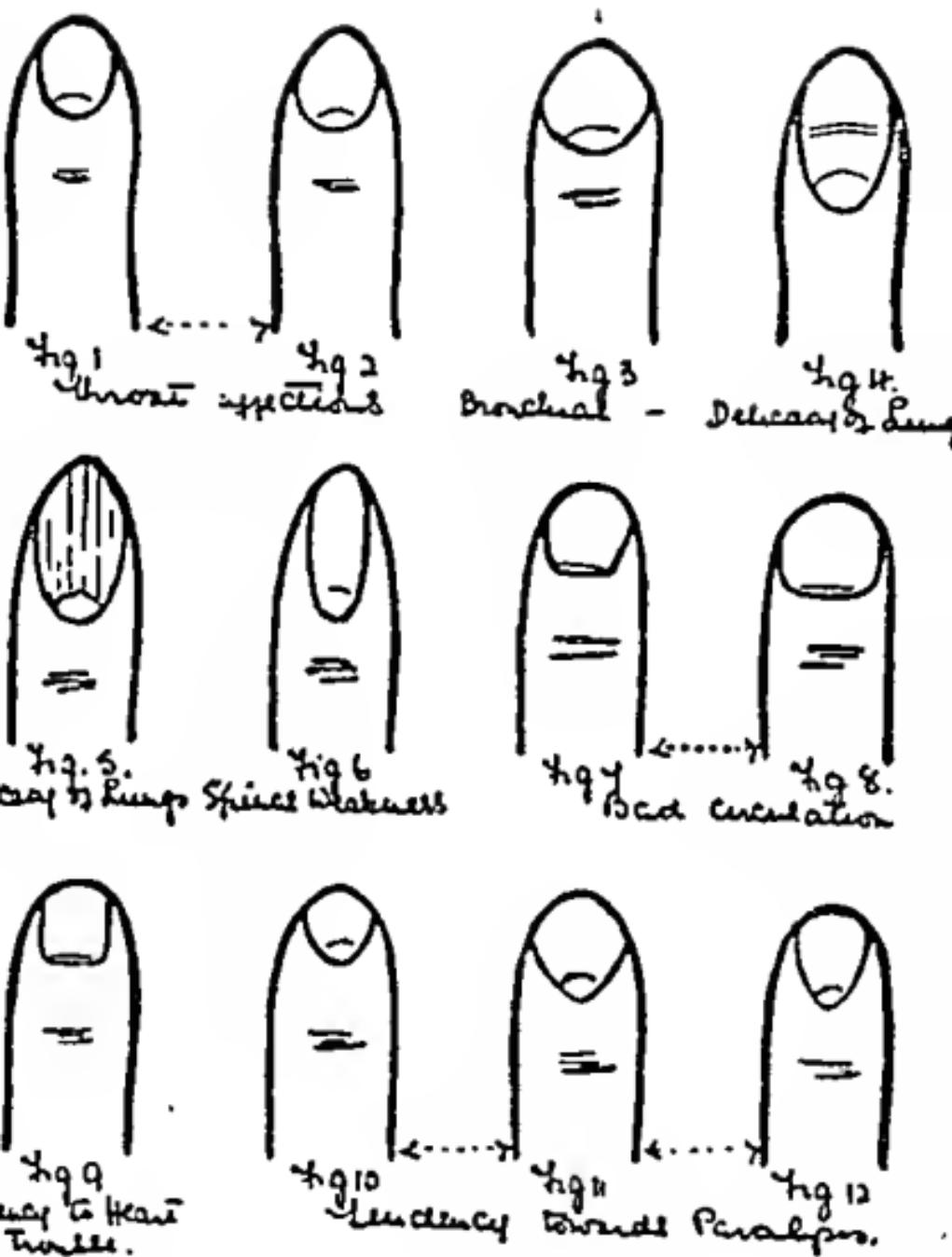
The nails not only disclose secrets relating to health, but they also give information about the temperament or disposition.

It must be borne in mind that care of the nails does not affect the type they belong to in the slightest degree. Whether they are broken by work or polished with care—the type remains unchanged.

Nails are divided into four classes, long, short, broad and narrow.

Long Nails.

Very long, or as they are called, filbert-shaped nails, never indicate such physical strength as short or broad ones.



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long nails are called filbert-shaped because they have the appearance of filbert nuts (Figs. 4 and 5, Plate 10, Part II).

The long nail tells of some tendency (generally inherited) for delicacy of the lungs.

Very long and very pale in colour they indicate a consumptive tendency. This is still more accentuated if they should be bluish in colour, and have marks like ribs rising up from one end to the other (Fig. 5, Plate 10, Part II).

The same type of nail, but slightly shorter, indicates bronchial tendencies. Long nails extremely narrow show spinal weakness and general delicacy of the entire system (Fig. 6, Plate 10, Part II).

Short Nails.

Short round shaped nails show danger of trouble with the throat and passage of the nose. Illnesses such as asthma, laryngitis, bronchitis, etc., are always associated with this particular type of short nail (Fig. 1, 2 and 3, Plate 10, Part II).

Short nails, thin and very flat at their base, with little or no moons are indicative of weak action of the heart, poor circulation and heart disease (Figs. 7, 8 and 9, Plate 10, Part II).

Large moons on any type of nail promise good circulation of the blood and a strong heart action. The normal pulse of such persons will be found to be more rapid than those who have little or no moon.

When the nails appear very flat and sunken in the flesh, especially if ribbed, they threaten serious diseases of one form or another.

If very flat and shell-shaped (Figs. 10, 11 and Plate 10, Part II), they indicate a danger of paralysis. This danger will be still more accentuated if at the same time such nails are white and brittle and inclined to lift up at the edges.

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When the nails appear very flat and sunken into the flesh, especially if ribbed, they threaten nerve diseases of one form or another.

If very flat and shell-shaped (Figs. 10, 11 and 12, Plate 10, Part II), they indicate a danger of paralysis. This danger will be still more accentuated if at the same time such nails are white and brittle and inclined to lift up at the edges.

White spots like flecks on the nails denote an over-strong nervous temperament, and danger of nervous prostration especially if there are no moons or very small ones.

Lines or ribs across the nails from side to side show recent illness (Fig. 4, Plate 10, Part II). As nails take nine months to grow from the base to the outer edge, a heavy rib in the structure of the nails about their centre would indicate that between four and five months previously the breakdown or illness had taken place and so had arrested the growth of the nail.

Very thin nails inclined to split or break easily denote delicate health.

When the nail phalange of each finger has a ball-like appearance with round-looking nails without moons, an aggravated form of heart-disease may be expected. An example of this may be seen by the impression of a boy's hand (Plate 11, Part II).

He had mal-formation of the heart from birth. When I took the impression of his hand he was seven years of age. Medical science had kept him alive till then. He died later in his tenth year.

This impression is useful as an example of the ball-like formation of the ends of the fingers. The nails were completely round in shape—very blue in colour and without the slightest sign of any moons.

Disposition as Shown by the Nails.

People with long filbert nails are more placid and calm in temper than those with short nails. They have a great deal of ideality for the reason that for long nails the end phalange must also be long. As a rule this type of nail denotes the artistic visionary disposition, whereas short nails belong to the critical type of person, as if the short tips of the

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fingers were made to pick things up and examine them more closely.

Short-nailed persons are more analytical, even of themselves and their own work. They always incline to logic and reason in direct opposition to the more visionary qualities of those who have the long type. They are good in debate, keen and sharp in their arguments and quick to make their points. They are more easily roused in temper than those who have long nails.

When the nails are more broad than long they indicate a quarrelsome, irritable disposition, one inclined to take offence at little things.

Indications of health as shown by the nails should be judged with the appearance of the Lines of Head and Life as I have explained when dealing earlier with those lines in relation to illness or disease.

CHAPTER I

INTERESTING AND FAMOUS HANDS DESCRIBED FOR THE BENEFIT OF STUDENTS

HAVING received so many requests from all parts of the world, that I would analyse or point out the most important characteristics of some interesting as well as famous persons' hands, it gives me pleasure to take this opportunity of doing so.

It would not be right to go into the private lives of those who in consulting me, gave me impressions of their hands for my collection. I will consequently only call attention to the salient points in the characters or careers of those whose right hands appear in this part of the book.

As the right hand shows the active or developed side of the individual, it is in consequence the only one I have the right to publish.

Knowing what an enormous help it will be to students of the subject to have before them impressions of real hands, I take this opportunity of expressing my thanks to all who have made this possible.

I have had to strictly limit my selection to hands that have some distinct feature described in these pages.

As my collection to date is upwards of 60,000 impressions, it will be understood that it would be impossible to publish a representative selection of such a number without making this volume too large for publication. As it is, I am deeply indebted to my publishers, Messrs. Jarrold (London), *Ltd.* for having allowed me the scope they have done

in order that I might make this work the most profusely illustrated of any book on this subject that has ever been issued.

I take this opportunity of thanking Olga Hall-Brown for the beautifully simple way she has made the drawings of hands and lines to illustrate my words. In order to make her diagrams express exactly what every mark is intended to mean, she laid aside every other claim on her time to master the study of hands under my tuition, so that her drawings would have an accuracy not to be obtained by any other means.

In conclusion I would like to impress on the minds of parents and guardians of young people, the value of this study in enabling them to see in advance the tendencies for good or evil in the hands of those whose destiny is theirs to guide.

They can repair many "broken bridges" and avert disaster in the future. Knowledge is power, and it is possible to influence the character in early youth and bend it towards some noble purpose, rather than allow it in ignorance to be embittered by experience, or try fruitlessly to redeem it when it is too late.

This study of life by means of the hand is not a difficult one to the person who has a little patience to grasp its fundamental rules, and there is no study in the world that gives a greater reward.

To be able to read character alone is helpful to all, but to be able to look far into the future and aid others by counsel and advice, is something so nearly divine that the recompense this study gives is beyond all price.

CHAPTER II

THE HAND OF LILLIAN GISH

THE impression of the right hand of the famous Lillian Gish (Plate 1, Part III) is in itself a remarkable illustration of the expression of character shown by the shape of the hand as well as the lines.

The type of hand is that of the artistic, but one dominated by a long thumb showing will power and strength of character, while the bent or direction of the first and second fingers leaning outward over the Mount of Jupiter shows strong ambition making the entire nature unsatisfied until it has accomplished great things.

It will be remarked that on the palm all the lines are extremely fine, even the ridges or whorls in the skin of the hand being of this quality. It may be noticed that the autograph, Lillian Gish, 1927, shows her hand-writing to be fine and light, but with every letter perfectly formed.

This is all in keeping with the basic character of this remarkable woman, who has made a name for the delicacy and fineness of her work in every play or picture in which she has appeared. Nothing coarse or vulgar has ever been connected with the name of Lillian Gish.

Her early life on the stage was a difficult, uphill fight against odds that might have discouraged others made of stronger material.

The difficulties of the early years can easily be discerned by following the "twists and turns" of the first part of the Line of Fate—the one nearest to the

Line of Life. As these lines are so fine I suggest the use of a magnifying-glass for the examination.

The second or outer Fate Line which joins the first a little below the middle of the palm, I have referred to in my description of other hands as the indication of what I may call "the soul nature" of the subject. This is a most significant indication when seen on any hand. It denotes a hidden or inside force, backing up as it were the Fate as it appears to the "eyes of the world", and which if it succeeds in the end in joining, or taking the place of the first Line of Fate, gives a wonderful promise of ultimate success in whatever the desires or ambitions of the subject may be.

It is that inexplicable "something" in the lives of those who hold on to their purpose in spite of every obstacle and every discouragement, until eventually their life or work becomes what they have in their dream life imagined that it would eventually be.

There is nothing of that element called "luck" in the hands of Lillian Gish. The Sun Lines do not appear early, and when they do, from about the period of the twenty-fifth year coming from the Line of Fate, they show that success and fame come from work and effort and not from luck.

It is only after middle life that the straightest and best Sun Lines appear, denoting great promise for the future. The curved or drooping lines of the Line of Heart under the Mount of Jupiter denote she has not been fortunate in her affections, although she is of an intensely affectionate disposition.

The Line of Head being so closely joined to that of Life tells of her extremely sensitive, retiring nature, while the line itself having such a graceful slope towards and into the upper part of the Mount of Luna increases the artistic qualities shown by the shape and type of hand.

Many short lines may be noticed in or under the Line of Head. These show the mental strain the brain has undergone at various times.

She has fortunately got both an "inner Life Line" and one from the Mount of Mars under the commencement of the Life Line and continuing for some time. These two lines it will be seen form a distinct triangle, a splendid indication of presence of mind and calmness in danger. In many of Lillian Gish's film experiences she has taken considerable risks, on one occasion being nearly swept away on an ice-flow where only her presence of mind saved her from death. At the last moment before going over the falls she caught a rope thrown to her by men on the banks of the river.

The Line of Health from the Mount of Mercury is split into many pieces denoting overstrain of the nervous system. There are also too many of these lines. If it was not for her unusually strong will and determination she could not have stood the tension of her public career.

CHAPTER III

THE HAND OF SERGE EISENSTEIN, THE FAMOUS RUSSIAN FILM DIRECTOR

IN the impression of this hand it will be seen that there are two Lines of Fate (Plate 2, Part III). The first is mixed up with "travel lines" coming outward from the Line of Life. These affecting the early years of the Destiny have caused him to have a very considerable number of changes of place and country in the earlier part of his career, and will again when the life itself reaches the age on the Line of Life where it divides, as can be distinctly seen on the impression.

Serge Eisenstein was born in Riga, Russia. It was in Russia that he directed his famous film, *Potemkin*. Afterwards he went to Germany, and from there to Hollywood, California, and then to Mexico.

As the second or outside Line of Fate may be seen running for some time by the side of the first before the latter leaves off about the centre of the palm, the better and more powerful part of the destiny lies before this remarkable man.

When one of these Lines of Destiny is seen for some time marked before the other ceases, it indicates that one side of the nature has not been satisfied with what has already been accomplished. If this second Line of Fate becomes in its turn the principal, and if a Sun Line or lines appear with it, it becomes a promise that the person's plans or desires will be brought to a successful issue.

As the lower part of the hand near the wrist is

more of the Spatulate formation than the Square, with long fingers more or less conic and the finger of Saturn important, the base of this nature is originality combining new inventive ideas with the sensitiveness of a true artist.

This is further accentuated by the long fine Line of Head sloping gently to the Mount of Luna and terminating there in a small fork.

The character expressed by the thumb standing off at nearly a right angle to the hand, denotes extreme independence of will. Such a man could not possibly submit to the dictates and interference of others.

Although the nature is in itself sensitive and gentle, and lacking in the audacity of great self-confidence (shown by the Line of Head being joined by fine lines to the Line of Life), for the sake of his purpose or for any cause he espoused he would be possessed by the spirit of the old martyrs facing death with a smile rather than be a renegade to his views or opinions.

As may be expected, the hand itself as well as the sloping Head Line reveals a powerful imagination. In this case the whole nature of the hand and its lines indicates that the imagination is of a profoundly intellectual order. There is great depth, vision and ideality in his character which will always influence his work.

He will care little or nothing for money or worldly possessions. (Shown by the fineness of the Fate lines in comparison with those of the Sun, and also by the sloping Head Line.)

He will make numerous enemies. (Note many lines crossing outward through the Lines of Fate and Sun.) But the promise of the combinations shown by the hand is ultimate triumph over opposition. (See particularly the branches rising through the bars across the Mount of Jupiter.)

It is quite in the order of things that the highly-developed, intellectual, independent type which Serge Eisenstein represents, may not adapt itself to "the powers that be" in the film world of Hollywood. He will, however, return to America again and again. (See "travel lines" from the Line of Life, and also on the Mount of Luna.) If Hollywood fails to do so in the meantime, the wider world will, about the middle of his life, recognize to the full his undoubted genius.

I am sorry to say that unless in the next few years the mental strain on the nervous system is not considerably relieved, this life will not be a long one. It will be too full of work and eventful episodes for time to lie by and rest.

As well as the great artistic promise shown by the hand, there are indications that Destiny will call him to play an important rôle in connection with the political affairs of his country—Russia.



CHAPTER IV

THE HAND OF IRENE RICCI

THE dramatic gifts of this famous actress have been recognized for years in the theatrical world. [See her remarkable Line of Head with the open space between it and the Line of Life (Plate 3, Part III), and refer back to my remarks on the meaning of this space, Chapter III, Part I.] Her film career has already brought her universal fame.

The type of hand is Spatulate across the upper part with conic or rounded fingers, giving her restless energy, originality in work and a very artistic nature.

Two Lines of Fate are clearly to be seen; the first from the Line of Life and the Mount of Venus, the second standing out clear and independent of all other marks.

The first denotes that in her earlier years her affectionate nature has sacrificed her to the claims of others—even home ties holding her back from the career she desired to follow.

When there is a second or outer Fate Line as I explained before, the person will not be satisfied with his or her early career, but if the outer line eventually becomes—as in this case—the dominant Line of Fate with Lines of Sun, the ambitions and desires of the person will become realized.

The very fact that the outer, or main Line of Destiny bends slightly under the second finger towards the Mount of Sun, is in itself a decided promise of success.

The Line of Heart rising between the first and

second fingers denotes an intense love of home, a sincere and deeply affectionate disposition, and a desire for peace and quietness at almost any price. These are well known characteristics of Miss Irene Rich's nature.

It is the Line of Head, however, that is the most dominant line on this hand. It stands out clear and distinct as if drawn across the palm with a ruler. In its position it causes the Quadrangle between the Head and Heart Lines to be almost perfectly shaped and even from one side to the other, denoting in itself her level-headed way of regarding life, her sound judgment and mental control over herself.

On account of the high position of the Line of Head on the Mount of Jupiter under the first finger, she will think quickly, but will be inclined to be too impulsive in her actions and decisions.

At or about the centre of her career, or what may be called middle-life when she comes into the forties, she will be destined to pass through a very troublesome period. The influence of some member of the opposite sex will during this time cause her great anxiety, and a considerable amount of worldly loss, both financial and otherwise. She will be thrown back on her own resources, and will in consequence strike out in some new direction that will eventually be distinctly successful. (See overlapping line on second Line of Fate.)

About this time and for some time afterwards, the lines on her hand indicate that she will be likely to make great changes in her career. Her independent and visionary nature will not be satisfied with old or conventional standards and with doing things on lines that have been done before.

It will be noticed that the Line of Health is increasing at or from the Line of Head, and is proceeding downwards until a point is reached where it

strikes the Line of Life. This shows an ever-increasing strain on the nervous system due to mental tension and added responsibility, causing danger of insomnia and threatening trouble with the heart.

However, the sudden appearance of the short inner Life Line at the danger point where the Lines of Health and Life meet, may avert the breakdown that is foreshadowed, especially as people who have such a remarkable Line of Head as that marked on this hand, have the power of controlling their physical conditions *through the mind*.

To such people the warning of a "broken bridge" in the distant future is often sufficient for them to go to work to repair the break, or set the rails of destiny in another track and so avert the danger.

Later on will be found further examples of the Line of Health on impressions of real hands which I think will prove of incalculable value to the student.

CHAPTER V

THE HAND OF DOUGLAS FAIRBANKS

IT will be noticed that there are not many of what may be called "minor lines" on the hand of this very well-known personality, but those that are shown are full of character and significance.

Douglas Fairbanks holds a unique position in the film world. He has been one of the pioneers of this great industry now the fourth in importance in the United States.

Others may have produced or been responsible for a larger number of pictures per year, but whatever Douglas Fairbanks has offered to the public has been hall-marked with his decided originality and individuality.

In his "Thief of Bagdad", to mention only one of his outstanding successes, it is no exaggeration to say that picture-going audiences fairly gasped with astonishment at the flight of the "magic carpet", and the effect of the "invisible cloak", and have never ceased wondering how such original ideas could have been carried out.

The type of this hand before us is that of the square palm with the ends of the fingers of the Spatulate formation. This alone would account for the tireless energy of the man, the strenuous exercise he takes to keep fit and strong, his hard work in his studio, and his aliveness in the search for new ideas, and his intense love of travel and sport.

The Line of Head joined at its commencement to the Life, and gently sloping towards the Mount of

Luna, being a contradiction in type to the nature of the hand, on which it would be normal to find a straight Head Line, gives more creative talent than would be expected from a casual observation of the hand. This Head Line in combination with the type of hand and the Spatulate tipped fingers gives an imagination of the inventive, colourful and pictorial order.

The most decided characteristic is, however, the heavily marked and extremely straight Line of Fate that appears suddenly at the wrist and runs far up into the palm without any change or deviation.

It commences about his twenty-first year, and the date the Sun Line shoots out of it is his twenty-eighth. Both ages were like milestones in his career, especially the later date when he began to make success after success in the production of his films.

The clearness and separation of the Fate Line from the Line of Life is an indication of strong individuality and independence of spirit, as its inclination even at the commencement is more towards the third finger, or Mount of Sun, than any other. This accounts for the fame that has accompanied his career.

The Fate Line by apparently abandoning its course at about the age he has now reached indicates that he is not likely to continue his career on previous lines but will probably go in more for some kind of "nature films", in which his own innate love of travel and adventure will find full scope.

The fourth finger, that of Mercury, being exceptionally long, gives an unusual "money instinct". As everyone knows Douglas Fairbanks has become an extremely wealthy man with large investments in house property and land.

The Line of Sun being so unusually marked on this type of hand is in keeping with his wonderfully

bright sunny disposition. Douglas Fairbanks seems to radiate sunshine wherever he goes. No one could have gloomy thoughts in his presence. In all his pictures his radiant smile was one of their most marked characteristics, and was undoubtedly one of the greatest factors in their and his own success.

It has helped to make him the great favourite he has always been both in his own country and abroad.

CHAPTER VI

A HAND SHOWING A STRANGELY EVENTFUL CAREER

IN this chapter I will diverge from examples of famous people, and explain the accompanying impression of the right hand of a man showing some unusual and extraordinary lines.

As this man is still living, and to-day occupying a successful and important position, I must exercise my privilege of withholding his name on account of certain eventful periods in his past career.

It will be noticed that there is one straight line lying across the hand from side to side (Plate 5, Part III). This is the Line of Head and Heart combined, which I have fully described in Chapter III, Part I, dealing with the Line of Head.

The line above this peculiar and unusual mark is the Girdle of Venus, which runs off the palm in the direction of the Marriage Lines.

In dealing with this peculiar Line of Head, I stated in Chapter III, Part I, "a long straight Line of Head going directly from one side of the hand to the other, denotes that the subject has more than ordinary intellectual power, and more especially so if at its source it rises independently of the Line of Life."

In speaking of the Girdle of Venus in Chapter XI, Part I, I said: "If the Girdle of Venus passes off the hand through or near the Line of Marriage, married life will be marred by the highly sensitive erotic nature of the person on whose hand this mark is found."

In writing of the Line of Fate in Chapter VII,

Part I, I said: "when lying very close to the Life Line, home surroundings and ties of relationship have stood in the way, and the subject has been sacrificed in the early years to the wishes of others."

I have also stated that if the Fate Line is stopped by the Line of Head, some mental action will injure the destiny, or it will be thwarted by the person's own mentality.

All these indications may be seen on the accompanying impression. The history of the man is as follows:

He was held back by home surroundings in his early years, his people being too poor to give him anything more than an ordinary education. (Note the commencement of the Line of Fate.) At twelve years of age his father died, and until twenty-one he was the sole support of his mother who was a confirmed invalid.

He first sold papers in the streets of Chicago, then became a messenger boy in a shipping-office, and got a good position in this business in his twenty-first year. Note his Fate Line bending outwards into the palm.

At twenty-five he married a rich woman. Note strong Influence Line joining the Fate at this period. From then on to thirty he had phenomenal success in business, becoming sole owner of the shipping-company, and organizer of a large transportation service. (Note strengthening of the Fate Line after Influence Line joins it.)

Requiring more capital he sold large blocks of stock in his company, which through the actions of a dishonest secretary in falsifying the books, were utterly valueless.

At the same period in his career his wife left him for another man. Strangely enough this man became his most vindictive enemy. (Note Line of Opposition

across the Line of Fate.) He obtained information through the wife of the fraudulent issue of stock and disclosed same to the public prosecutor, who sent the owner of this hand to prison for a term of three years. (Note complete gap or cessation of the first Line of Fate at about this period of his career.)

While serving his sentence he planned out another large business scheme, which on leaving prison he brought into execution, and was again successful. (Note new outer Fate Line commencing while he was in prison.)

Observe that both Fate Lines inclining towards Jupiter, the Mount of Ambition, are stopped by the Line of Head in or about his fortieth year. Here this man met "his Waterloo" in a colossal mental blunder in speculation by which he lost a fortune.

Another Fate Line has, however, already commenced, but one of a different character from the others. This new one is in the centre of the palm, has no longer the intensely ambitious indications of the others, but its course instead is directed towards the base of the second finger—that of Saturn.

A decidedly strong Line of Sun now appears promising wealth, position and honour for the rest of the career, while the Line of Fate high up under the second finger is again tuming towards the ambitious Mount of Jupiter.

This man at the present moment occupies a position of weight and authority in the world of finance such as few men have ever attained.

His Line of Life is extremely long. The Line of Health is barely marked and does not attack the life at any period.

He only married once—his one experience being enough.

CHAPTER VII

THE HAND OF ERICH VON STROHEIM, THE FAMOUS FILM ACTOR AND DIRECTOR

THE impression of this hand is another remarkable example of the truth that underlies this study (Plate 6, Part III).

One cannot help but remark the position of the Line of Head with the space between it and the Line of Life at the commencement, the indication of natural dramatic instinct; while at its termination it has a forked formation denoting originality and inventive faculties.

The Line of Life is clear and long with an inner line coming from it showing strong vitality and robustness of the constitution.

The Line of Health, it will be noticed, although heavily marked on the opposite side of the hand, fails to approach or cut through the Line of Life—an excellent promise of good health in late years.

The Line of Fate so widely separate from that of Life shows there were no family ties to hold him back at the commencement of his career. This class of Fate Line also indicates strong individuality of an independent nature that could stand little or no control by others.

The Line of Sun to the third finger begins about the twenty-eighth year, and is remarkably well marked from then onwards.

It will be noticed that the Line of Fate or Destiny appears to be stopped or arrested by the Head Line at a little past the centre of the career.

At about this period Erich von Stroheim made the mental mistake of producing pictures at such enormous expense that financial backers turned against him, one critic making the caustic if exaggerated remark that the snowflakes in one of his productions "cost a thousand dollars each!" (Note the line of enmity and opposition across the Fate Line at this period.)

Shortly after the change shown in the centre of the hand, it will be noticed that a new Line of Fate appears, and to the base that Erich in the end gain for him renewed recognition and success in the world of pictures.

CHAPTER VIII

THE HAND OF ELLA WHEELER WILCOX, THE CELEBRATED AMERICAN POETESS

THE hand of Ella Wheeler Wilcox (Plate 7, Part III), is a good example of a sloping Line of Head denoting poetic instinct and talent.

The type of hand itself is that of the Conic with long fingers. The thumb also is decidedly long, indicative of strong will power.

When the authoress of "Poems of Passion" came to me as a client during my first season in New York, she gave no name to my secretary, but took her appointment under a number as all my clients were in the habit of doing during my professional career.

She was amazed when I sketched out her life as that of a poetess with an extraordinary gift of expression, especially on subjects that dealt with humanity in the aggregate with the theme of love as the principal harmony running through all her poems or writings.

I next described her home life so full of affection and nobility of spirit, that although married to a man her complete opposite in character they had lived together each in their own world, like parallel lines, exactly as the mark of marriage under the fourth finger appears to indicate.

When the interview was over she went back into the reception room and wrote in my Visitors' Book the following eloquent words :

"The study of people gifted with occult powers has interested me for several years. I

have met and consulted scores during these studies. In every respect I consider Cheiro the most highly gifted of all. He *helps*—as well as astonishes.

Ella Wheeler Wilcox,
New York."

I had pointed out to this talented woman the warning given by the Line of Health, that the mental tension under which she worked was undermining her constitution and would considerably shorten her life.

As she entered her sixtieth year her health showed signs of breaking up, but her remarkable will power kept her going until her sixty-fifth year.

CHAPTER IX

THE HAND OF THE PRINCESSE DE MONTGLYON

THE signed impression of the hand of de Mercy Argenteau, Princesse de Montglyon, will be of unusual interest to the reader of these pages (Plate 8, Part III).

It is a small Conic type of hand with the space between the Lines of Head and Life too wide, indicating impulsiveness and rashness of mentality, accentuated by the position of the fourth finger standing out from the others—which, as I explained in the chapter on fingers, denotes independence of action.

The Line of Fate it will be noticed in its earlier part, is connected with the Mount of Venus, which as I stated when dealing with this indication in Chapter VII, is an unfavourable sign in matters of the affections.

The Line of Heart is too pronounced, and with the downward curved lines at its commencement fore-shadows disappointment in affairs of the heart.

The Line of Life shows a robust constitution full of intense vital energy, still more accentuated by the strong inner Life Line at its back.

Lower down the distinct branch from the Life Line towards the Mount of Luna indicates a change of country from that of birth, which was exactly what took place in the more advanced years of this subject's life, when she left Europe and settled in America.

The short Line of Sun low down on the palm denotes a period of brilliancy, fated, however, not to continue for very long.

The story of Princesse de Montglyon's career bears out in every way the history written on her hand.

Her mother, Countess de Mercy Argenteau, was one of the most famous of the women of her day at the brilliant court of Napoleon III.

At the end of the war of 1870, when the Emperor was a prisoner in the hands of the German army, Bismarck gave the Countess permission to visit him.

Later, before the Treaty of Versailles was signed she met the King of Prussia with Bismarck and endeavoured, but without success, to make the terms of the treaty less harsh for France.

Failing in her purpose she retired to her property of the Château d'Argenteau in Belgium and passed the remainder of her life there.

There is no doubt that this extraordinarily handsome woman played an important rôle in the life of Napoleon III. The Emperor had an underground passage made between her house and his palace in Paris. In this way he visited her secretly and consulted her on affairs of state.

Eight years before the Emperor lost his throne, her only child, the subject of this sketch, was born. The event was acclaimed with rejoicing by the brilliant French court, Napoleon himself standing as her godfather.

However, to the Countess, her mother, her birth was a bitter disappointment. She wanted a son, and in consequence almost hated the little one for being a girl.

In her early years, the Princess had a hard and difficult home life, the love she should have had being denied her. In spite of this she willingly sacrificed herself to the wishes of her mother, and at eighteen married a man who had one of the ~~titles~~ titles of France, and became the Duchess d'Alençon of Paris.

Her marriage was unfortunate. (Note the drooping lines at the commencement of the Line of Heart, and the Line of Fate tied or connected with the Mount of Venus, and refer back to my descriptions of these indications in the chapters dealing with the Lines of Heart and Fate.)

Her beauty was, however, so remarkable, and her personality so striking, that at the age of twenty-five she was acclaimed as a queen among the handsomest women of Paris.

For a few years she had one of the most brilliant lives imaginable, her salons were attended by the greatest nobles of Europe, even the Prince of Wales (later King Edward VII) being one of her devoted admirers.

At about the age of thirty-three to thirty-five (see opposition line to Fate), the jealousy and enmity of a woman so embittered her life that she just "walked out" and left everything behind her (see cessation of the Line of Sun).

After this rash impulsive action—(entirely in keeping with the character denoted in her hand)—everything began to fail her. Riches faded from her, jewels and precious relics had to be sold, finally creditors seized the Château d'Argenteau, and by the irony of Fate, the last room to be sold and the last one she slept in before she left the Château *was the very room in which she had been born*.

But Destiny had not yet finished with her. That Line of Fate running into the Heart Line had yet to be fulfilled.

Curiously enough I was fated to be present when the curtain was rung up on another tragedy of this strange life.

Years before she had come to me as a client and I had warned her many times of what the cessation of that Line of Sun meant. She had always shrugged her

from New York. "My dear Cheiro," she wrote, "you can announce to your friends—don't trouble about mine, I have none now—that Princesse de Montglyon has married Bonavita the lion-tamer. I may have lost a great deal in my life—but I have in the end—*found love.*"

But Destiny had not yet worked itself out. Those drooping lines from the Heart had still to write their story of disappointment. Two years later another letter came. The dream of love was ended. "Bonavita was the best and noblest man I ever met," she wrote, "but his ways were not my ways, nor my ways his. We have separated for ever. I shall remain in America—but alone. Make whatever use you like of that impression you took of my hand."

CHAPTER X

THE HAND OF COUNTESS HAMON

COUNTESS HAMON'S hand is peculiarly interesting to the student. It is a perfect example of a pure Conic type, but with a straight Line of Head (Plate 9, Part III).

When describing the Conic or Artistic Hand in Part II, I explained that it is normal to find on it a sloping Head Line, and therefore when a straight line was found its meaning would be strongly emphasized.

In Countess Hamon's case the Conic shape gives her the artistic nature with its love of colour, beautiful surroundings and versatility in the direction of art in all its various forms.

In her early years she gave great promise as a singer, but the condition of her health cut short her musical career, her throat becoming injured by an attack of diphtheria, which completely ruined her voice and altered her destiny.

She then turned her artistic desires to painting, and did some remarkable work in crayons using the sensitive tips of her fingers instead of the ordinary method. Ill-health as indicated by the long island on the inside or Double Life Line prevented her again making headway. To regain her health she travelled extensively, finally arriving in Egypt. Here the atmosphere, the colour and the glamour captured her artistic imagination and satisfied her innate desire for beauty. She left civilization as she knew it and for a period of about five years lived in a caravan in the Sahara Desert.

Returning in her twenty-eighth year to England (see normal Fate Line commencing in the centre of the palm about this age), she re-entered social life.

From this time onward her straight Head Line dominated her artistic nature and developed it on practical and resourceful lines. Such studies as chemistry, botany, entomology and tropical agriculture have since occupied her time—unusual studies for a woman, but quite in keeping with the straight Line of Head on the Conic Hand.

In her thirty-fifth year she married for the second time. (See Line of Influence joining Fate Line at this date.) It will be seen that her first marriage was not successful by the drooping curved lines from the Line of Heart and on the Mount of Mercury.

From the middle of the life onward there are three Lines of Fate in this hand, one from the Line of Life that goes right on to Saturn slightly bending towards the Mount of Sun, a centre one which relates to her home life, and a third which relates to the unusual career she has made her own. The latter by its depth and strength promises to become the dominant Fate, and by its inclination towards the Mount of Jupiter backed up by a strong Line of Sun indicates success and distinction in the work it represents.

In following up these indications of success, it is interesting to note that the Countess Hamon has twice been recognized by Governments, having been decorated by the King of Spain and by the Khedive of Egypt for services rendered.

The Health Line is not a fair durable one, indicating a highly strung nervous temperament in itself, and giving further warning of trouble by running towards an island low down on the Line of Life.

CHAPTER XI

THE HAND OF LILLIAN NORDICA, FAMOUS AMERICAN PRIMA DONNA

THE hand of this celebrated singer is an interesting study (Plate 10, Part III). In her very early years everything appeared against her (note Line of Fate rising from the Mount of Venus and Line of Head tied closely to that of Life, then forcing its way out and crossing the entire palm).

Madame Nordica was born at Farmington, Maine, on December 12th, 1859, and began her study of music there which she completed in Italy after a hard struggle.

She made her debut at the Covent Garden Opera House in 1887, singing the rôle of Brescia in "La Traviata" at a moment's notice. She was then in her twenty-eighth year. (Note Line of Sun appearing at that date.) After this she went forward to fame and fortune.

At the age of thirty-seven (note change in Line of Fate), she returned to the United States, March, 1896, making a pronounced success at the Metropolitan Opera House in New York.

Madame Nordica although being endowed with a beautiful soprano voice acknowledged that her great success was due to hard mental work. She sang in Italian, German and French as well as English, and she had no less than fifty grand opera rôles in her repertoire, her greatest successes being in difficult Wagnerian parts.

For many years she suffered considerably internally

(see long island in Line of Life). She died on May 10th, 1914, from pneumonia brought on by her terrible experience in the shipwreck of the *Tasman* in the Gulf of Papua. She was then in her fifty-fifth year. (Note Line of Life cut by Health Line coming from two islands that have almost the shape of lungs. Also note Voyage Line pointing towards a cross on the Mount of Luna.)

An interesting minor mark which is to be seen on this hand is the Line of Intuition lying as a semi-circle from Mercury to Luna—a mark very rarely found.

The type of hand is Square with Conic rounded fingers.

Madame Nordica was married three times. Her first husband was Mr. F. A. Gower of the Gower-Bell Telephone fame. This marriage was not a happy one and its ending was peculiar. Her husband attempted to cross the Straits of Dover in a balloon and was never heard of again. Madame Nordica had to wait seven years before the Courts presumed his death.

In 1896 she married Herr Dormé, an Austrian tenor. This was also unhappy and ended in separation and divorce.

Her third marriage was with Mr. George W. Young, an American banker who survived her.

Madame Nordica was extremely lovable and good-hearted, but not demonstrative or showy in her affections. She helped many young singers to realize their ambition for a musical career, but she never allowed the good she did to be advertised in the press.

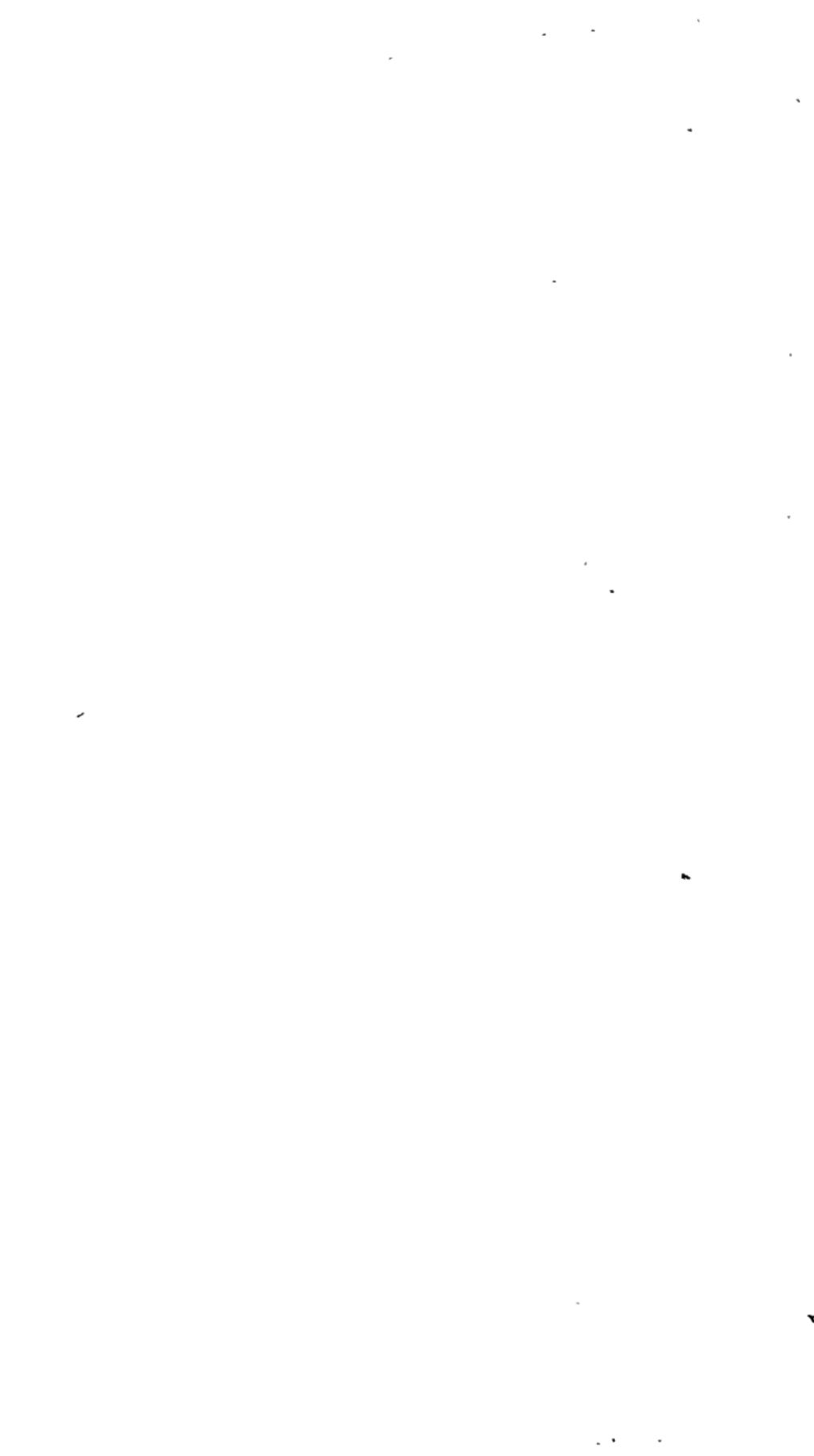
CHAPTER XII

THE HAND OF MARY LEITER, WHO BECAME VICE-REINE OF INDIA

AS I stated in dealing with Signs of Marriage in Chapter IX, Part I, I met Miss Mary Leiter during my career in Washington, a few years before her marriage to Lord Curzon, who later became Viceroy of India. I had predicted to her that she would marry a man of a different nationality from her own, and by this marriage she would be elevated to a position equal to that of a Queen in some distant country.

At the same interview I told her she would have a short, but brilliant life, a prediction which also came true. She died a few years after becoming Vice-reine of India.

On the accompanying impression of her hand (Plate II, Part III), a fine line may be seen rising from the Line of Marriage on the Mount of Mercury towards the Mount of the Sun, an indication that she would marry a man of high social position. This taken with the double Lines of Sun shown so clearly on this hand, especially with the Sun Line dividing in the Quadrangle with one branch to Saturn, the other crossing the Mount of Sun, foretold very clearly the exalted position she would be called upon to fill. The branch of the Sun Line from the upper part of the Mount of Luna indicated that the great success and high position would come to her from some part of the world remote from her place of birth.



The Line of Life, as may be noticed, was never a very robust one, while the fine ray lines from the Health Line can be seen attacking the Line of Life where it runs into an island.

Taking all these points into consideration, the student will see how to foresee even the most fantastic and unexpected happenings which lie ahead on the untravelled road of future Destiny.

CHAPTER XIII

THE HAND OF THE RIGHT HON. WILLIAM EWART GLADSTONE, ENGLAND'S "GRAND OLD MAN"

M R. GLADSTONE gave me the autographed impression of his hand about a year before he passed away (Plate 12, Part III). He had heard of me through Sir H. M. Stanley, the famous African explorer, whom it will be remembered was sent to the interior of Africa to search for the missing Dr. Livingstone. Mr. Gladstone invited me to Hawarden Castle, and at the end of the interview gave me the remarkable impression of his hand which accompanies this chapter and which is the only one in existence.

His hand bears out the truth of this study in no uncertain manner. The Line of Head is unusually long, crossing the palm from one side to the other—a sign of exceptional mentality and brain power.

It will be remembered that this remarkable man was one of the greatest mathematicians of his day, he was several times Chancellor of the Exchequer, and produced some of the most remarkable Budgets in the history of British government. He was also four times Prime Minister of England.

In his private life he was a great scholar, an authority on ancient Greek and Hebrew, and in his seventy-eighth year he mastered the Basque language—one of the most difficult in Europe.

The fine lines rising up from the Head Line under the base of the first finger, denote the mental ability to dictate to others, while the extreme length of this

Line of Head slightly sloping downwards indicates eloquence and the gift of expression which was one of the great characteristics of Gladstone's brilliant career in the House of Commons.

The Line of Fate or Destiny may be seen rising from the wrist and terminating in several very distinct branches, two turning towards the base of the first finger, two terminating under the second finger and one proceeding across the base of the third. This is very unusual and denotes strong individuality, and by turning towards the third finger the Mount of Sun denotes remarkable glory and success in public life.

As I stated in the chapter dealing with the Line of Sun, any clear straight line found rising up to the base of the third finger on a hand with a good Line of Head is always a promise of distinction and success.

In the case of Gladstone, not only may the Line of Destiny be seen sending one of its branches towards the third finger, but there are also very distinct lines running upwards through the palm towards this position.

What is called the "double Line of Life" is also shown in this impression. This denotes unusual vitality and a robust constitution, and is the promise not only of length of life, but excellent health till the end. It will be remembered that Gladstone pursued his favourite exercise of cutting down trees up to a few months before his last illness.

His hand also contains the rare and unusual Line of Intuition very strongly and clearly marked.

The type of the hand is that of the philosophic with an exceptionally long fourth finger, in itself denoting eloquence and mental grasp of subjects that the long Line of Head under it may become engaged in.

With the passing of Gladstone, England lost her greatest statesman.

CHAPTER XIV

THE HAND OF NAPOLEON

“One may be deceived in a face—but in a hand never.”—
NAPOLEON I.

NAPOLEON I was born at 11.30 a.m., August 15th, 1769, on the Island of Corsica. He was a firm believer in the Study of the Hand, also in Astrology.

The bronze cast of his right hand in my possession from which the accompanying photograph was taken, is believed to be the only one in the world.

The shape of the hand, fingers and thumb is most characteristic of this extraordinary man.

The entire drift or inclination of the hand, is as will be seen, towards the first finger—that of Jupiter. This is often called the Finger of the Dictator—or those who “lay down the law to others”. In Napoleon’s case, this finger is the highest on the hand, even longer than the third.

It is interesting to find how this is confirmed by astrology, the planet Jupiter being on the ascendant at birth, in the Sign of Scorpio (second House of Mars); while Mars itself is in the tenth house—together with the Sun and Regulus, “the Regal Star”.

In Napoleon’s hand it will be noticed that the thumb is extremely long. If closed against the palm the nail phalange would extend far beyond the base of the first finger, a sign of remarkable will power, as explained in the chapter on Thumbs in Part II.

The fourth finger is also long, and of the acquisitive or grasping type.



The lines found on this bronze cast show a long Line of Head with one branch coming directly from the Mount of Jupiter denoting enormous mental ambition. This class of Head Line slightly sloping to the upper part of the Mount of Luna gives at the same time great imagination, large vision and dreams of power of an unusually ambitious kind.

On this hand there are two Lines of Sun, one straight up the palm, the other shooting across from the Line of Fate in the middle of the palm about the twenty-seventh year, and going to the side of the Mount of Sun next Mercury, which coincides exactly with the commencement of Napoleon's triumphant career.

The Line of Destiny is too closely connected with the Mount of Venus, foreshadowing unhappiness in the affections. This was borne out in his married life with the Empress Josephine, and his disappointment in having no heir by her. The date of this marriage was March 9th, 1796, in his twenty-seventh year, again showing the influence of the number nine, the number of the planet Mars in his career.

It will be noticed that half-way up the palm the Line of Destiny throws a branch upwards, directly towards the Mount of Jupiter. This is at about the same age as the Line of Sun, namely at twenty-seven. This alone is an extraordinary indication of unusual successful ambition starting at that date.

At about the forty-sixth year, a line from Mars crosses against the Line of Fate under Saturn. This coincides with his downfall at Waterloo in that year causing the wrecking of his ambitions. This opposition lasted till the end of his life in his fifty-second year.

In his horoscope, the planet Saturn in the ninth house in direct opposition to the Moon in Capricorn (House of Saturn), foretold disaster from

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a country ruled by that planet. Since the most ancient times, Russia has been considered as ruled by Saturn. This would account for the complete defeat of Napoleon's Russian campaign, and the loss of his hitherto unconquerable French troops in the retreat from Moscow.

The Zodiacal Sign of Scorpio at the ascendant is considered to give a desire for occult knowledge of every description. This was decidedly so in the case of Napoleon.

I have before me as I write some copies from the archives of Paris in which the following account appears.

One day, a few years before the French Revolution, a young lad, a "petit caporal" in the army, found himself wandering down the Rue Puits de l'Ermite. He was looking for some address and in vain he searched door after door. Finally a janitor took pity on him. "Whom is it you seek?" he asked.

"I seek an old man called the Abbé de la Clerc," the little corporal answered.

"Oh, that must be the Abbé who reads destiny by the stars. You will find him in an attic on the sixth floor three doors from here."

The corporal thanked him, found the house he wanted and commenced his tedious climb up a rickety staircase to the sixth floor. The door was open. He looked in. An old man with long white hair dressed like an Abbé, but very shabby, was poring over an astrological chart that lay before him on a table.

The "petit caporal" turned over the money in his pocket. He counted it. Ten sous was all he had. He felt he could not offer such a miserable amount, so turned to go. His foot struck the broken sill of the door.

The Abbé looked up. For a moment he surveyed

his visitor, then advancing held out his hand. "Have you come for my counsel or my prayers?" he asked.

"For your counsel," the young man replied. "But I find I have no money and will retire."

But the old man was impressed by some quality in his visitor. "Something in your face interests me. Enter, my son. Money is not always my reward."

Seated at the table, the Abbé pushed to one side the Chart of the Heavens he had been studying. It was nothing less than the horoscope of France.

"Let me see your hands," the Abbé said. "Fate writes her symbols there as well as in the stars."

From the right hand he made some notes on a sheet of paper. Turning to the youth he asked for his place of birth, the date and the hour, or as near it as possible. He spelt out the words Napoleone Buonaparte, born on the Island of Corsica, 11.30 a.m., on August 15th, 1769.

The old man made some astrological calculations, translated the same into Kabalistic letters and said: "I must first of all advise you to change your name from the Italian spelling to that of French and make it Napoleon Bonaparte. This will bring it under the Kabalistic symbol of The Reaper, which will accord with the vibrations of the planets under which you were born. It signifies the mystic number of thirteen, and is pictured by the figure of Death with a scythe reaping down men. It is a number of upheaval and destruction, but of power which if wrongly used will wreck destruction upon itself.

"Will you make the change?" the Abbé asked.

"I will," the young man answered, "from this moment."

"You were born on an island," the Abbé went on, "and your destiny is that you are fated to die on an island, but far from your place of birth. A

lonely rock it appears to me in the middle of an ocean.

"Between those two points of birth and death you will rise to the highest pinnacle of ambition and power. Four years from now instead of being a 'petit caporal', you will have command of large armies. Your twenty-seventh year will be the turning point towards your greatest ambition.*

"In 1800, a year which by its addition produces the single number of nine, the symbol of the planet Mars (one of the most powerful in your horoscope next to Jupiter) will be a point signifying a dictator who comes into his own. From this date onwards there will be no heights you will not reach, but beware of the warning contained in your new name making the number thirteen—'a symbol of power which, *if wrongly used*, will wreck destruction upon itself.' "

It is on record that one of the first acts Napoleon did on becoming Emperor, was to have the aged Abbé sought out and given a house to live in, in the Royal Park of Versailles, and a *pension* for the remainder of his days.

The last scene of the Abbé's life is a tragic and pathetic one. While working out a horoscope for Napoleon in 1814 he foresaw his downfall in the month of June of the following year.

He immediately set out to try and find the master to whom he owed so much in his latter days. On foot he followed Napoleon's army through the various campaigns of 1814, hoping against hope that he would be permitted to give him his last warning.

He nearly reached his Emperor on the night before Waterloo, June 14th. He was prevented by

*In Napoleon's twenty-seventh year he married Josephine, who has been called his mascot. In 1800 he became First Consul, a position equal to a Dictator. After this he became Emperor.

Napoleon's Bodyguard from approaching, and driven out of the camp as a madman.

Some days after Napoleon's flight to Paris, the dead body of the aged Abbé was found in a ditch close to the battlefield, his hand still clutching in death the last horoscope he had made for his master and benefactor.

CHAPTER XV

THE HANDS OF THE RIGHT HONOURABLE JOSEPH CHAMBERLAIN AND HIS SON SIR AUSTEN—AN EXAMPLE OF HEREDITY AS SHOWN BY THE LINES ON THE HAND

AS related in my Memoirs*, I called on the morning of 23rd June, 1894, at the House of Commons to keep an appointment made for me by Mr. Joseph Chamberlain. I showed him the impression I had just taken of the right hand of his son, Austen Chamberlain, and found that my theory of heredity as shown by the lines on the hand, interested him deeply.

When these two right hands of father and son are compared, it will be seen that the principal lines are exactly similar to one another.

“So you say,” he remarked, reflectively, “it means that my son, Austen, will have a career in every way like my own. He has entered Parliament only two years ago, having been returned by East Worcestershire in 1892.”

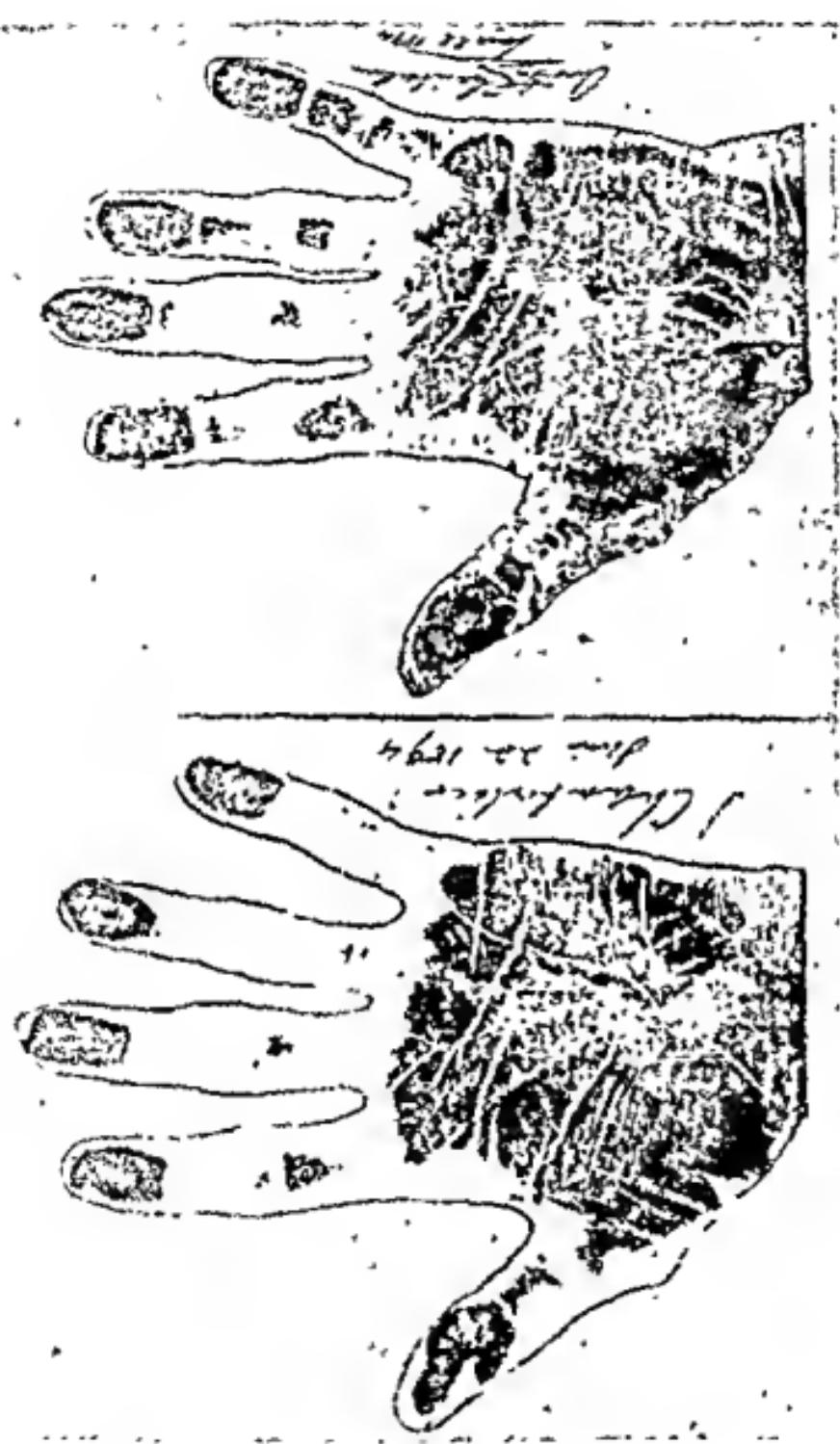
“Yes,” I answered, “he will even occupy positions in parliamentary life such as you have filled, but he will not reach the zenith of his career until 1925. In that year I would predict he will have some great international triumph and have some great honour conferred on him.”

The student will notice that the Line of Head on

* “Confessions: Memoirs of a Modern Seer.” Jarrolds, Ltd., Pater-noster House, London, E.C.4

† After the International Peace Conference in 1925 he received Knighthood.

PLATE 14 PART III THE HANDS OF JOSEPH CHAMBERLAIN AND HIS SON, SIR AUSTEN



both these hands occupies an exactly similar position. The Line of Fate, although not so strong on the hand of the son, yet follows a like position as that on the hand of his father.

The Line of Health from the Mount of Mercury on the palm of the son is, fortunately for him, not as pronounced as the same line on Mr. Joseph Chamberlain's hand. It will be remembered that Mr. Joseph Chamberlain was afflicted by paralysis towards the closing years of his life, while Sir Austen himself had an extreme nervous breakdown after the strain of going through the Peace Conference and had to retire for some time from public life.

These hands of a distinguished father and an equally distinguished son are a remarkable example of heredity as shown by the lines on the hand.

CHAPTER XVI

THE RIGHT HAND OF COUNT JOHN MACCORMACK, THE WORLD-REOWNED IRISH TENOR

THE hand of this celebrated man should be of great interest to the general public as well as to the student of this study.

It will be noticed that the Line of Head is long and level, bearing out my remarks dealing with the hands of musicians when speaking of the Line of Head in an earlier part of this book, descriptive of the Square Hand with Conic Fingers (Chapter III, Part II). Dealing with this, I wrote: "This blend of two opposite types, curiously as it might appear at first sight, produces the class of disposition that can excel in music or in composition of music. The logical reason for this being that the Square Hand in itself represents practicality and level-headedness—a balance necessary for the emotional, artistic temperament of the musician or composer."

The rounded conic fingers in John MacCormack's case denote the supremely artistic emotional nature, but held under control and well directed by the indications of the long, level Line of Head.

The Line of Sun on this hand also bears out in a remarkable manner my description of it in Chapter VIII, Part I. It may be seen rising upward from the Line of Fate at a date in the career corresponding to about twenty-eight years of age. It was just about this period that this justly celebrated artist and singer became universally acclaimed as one of the greatest tenors the world has ever known.



The only bad indication on this hand is that of the Line of Health from under the fourth finger passing downward across the palm in opposition to the Line of Life. Although John MacCormack is a man of magnificent physique, the strength of the Health Line shows the strain on his nervous system caused by the exigencies of his career.

CHAPTER XVII

THE RIGHT HAND OF FIELD-MARSHAL LORD KITCHENER

I REFER the reader back to Chapter XII, Part I, where, in dealing with Travel Lines and indications of death by accidents, I have gone very thoroughly into the question of Lord Kitchener's death by drowning in the disaster to H.M.S. *Hampshire* on the evening of the 5th June, 1916.

In that chapter I dealt with the astrological indications given by his date of birth, 16th June, 1850. In this description of his hand I will set out more definitely the meaning of the lines to be seen on this impression.

In the first place, it will be noticed that the Line of Head is, toward the end, divided into two very distinct branches—the upper end lying perfectly straight and slightly turning upward, the lower sloping toward the Mount of Luna.

This indication denotes a contradiction in the nature—the upper line being decidedly level-headed and practical befitting his career as a soldier and organizer—the lower showing the other side of his mental disposition inclined to artistic and imaginative pursuits, all the more emphasized by the fact of his hand being unusually long with rather philosophic knotty fingers.

This latter side of his character he exercised in his private life, being a profound student of literature

and languages and a connoisseur of such things as Chinese and Oriental porcelains. It is also not generally known by the public, who thought of him only as a great soldier, that Lord Kitchener was devoted to music and passed many hours of whatever leisure time he had playing both on the piano and on a reed instrument he learned during his life among the Arabs in Egypt, and which he played equal to any native.

The Line of Head being so closely joined at its beginning to the Line of Life indicates an extremely sensitive nature, especially emphasized by its being on such a long-shaped hand. The straight lines rising upward from the commencement of the Head Line on the Mount of Jupiter under the first finger, however, indicates power of command over others—a nature that could conquer its sensitiveness and dictate or "lay down the law", if placed in any position of authority.

The Line of Heart shows an affectionate but undemonstrative nature and with part of it drooping downward to join the Line of Head, indicates disappointment in the affections, which, perhaps, accounted for his never marrying.

The Line of Sun of Success, as will be noticed, is remarkably good on Lord Kitchener's hand, while the Line of Fate sends off branch lines toward the first finger. The Line of Life gave the expectation of a long life under ordinary conditions, but my prediction that Lord Kitchener's life would end in his sixty-sixth year, by disaster at sea, was based on the cross at the end of the Travel Line opposite the age of sixty-six, when the disaster to H.M.S. *Hampshire* took place. (The Line of Travel and cross are fairly distinct in the reproduction of the impression of the hand.)

I made this prediction at my interview with him

at the War Office on the 21st July, 1894, the date on which I took the impression reproduced in these pages. Lord Kitchener was then in his forty-fourth year. Fuller details of the above interview are given in my Memoirs recently published.*

CHAPTER XVIII

THE RIGHT HAND OF MATA HARI—THE WOMAN SPY OF THE GREAT WAR

THE accompanying reproduction of the right hand of Mata Hari is taken from the impression I made of her hand in Paris. It is initialled by her: "M. H., Paris, 1900", just seventeen years before her execution in the prison of Vincennes.

The full account of my meeting with this remarkable woman is related in my *Memoirs*.*

The principal points of interest to the student in studying this hand are the following:

The wide space that may be noticed between the Lines of Life and Head, under the base of the first finger, the indication of a strongly dramatic temperament.

The Line of Head itself, with two long branches from it, the lower indicating a romantic, highly imaginative disposition; the upper, practicality, with unusual mental will-power. Three lines of Fate going to the Mount of Saturn, indicating what is called a "double life".

The Line of Health, from the base of the 4th finger, showing the ever-increasing nervous tension of the life led.

The Line of Sun, which, at the commencement, promised success in a public career, fading out about the centre of the palm, just about the part where a double Fate Line appears; and the "Lines

* "Confessions: Memoirs of a Modern Seer". Jarrold, Ltd., Paternoster House, London, E.C.4.

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AND YOUR HAND

"Line of Unions" all bending downward on the line of Mercury.

One of the most remarkable signs on the hand of Mrs. Hari is that one of the lines of Fate (or line of Saturn, as it may also be called) forms a triangle with the line from Mars to Saturn and may be seen cutting through the Line of Life at about her thirty-seventh year—the fatal year of her life.

The type of hand is that of the Conic or Artistic, with the contradictory indication of the upper Line of Head being straight and level. (Read Chapter VI, Part II.)

beautiful shoulders and laughed—"what is to be—will be"

I had warned her of a romantic attachment late in life where the Fate stopped at the Line of Heart. She laughed still more. She had grown beyond love she said, yet I was fated to be present when the romance came that made her give up all.

One night in Paris she sent me an invitation to be present at the theatre of the old Moulin Rouge. She wanted me to see a daring exhibition of lion-taming, when Bonavita the great American lion-tamer was to appear at the first performance. We sat in front seats next the stage. She loved lions she told me. In fact I think she said: "the more I know of men—the more I love brutes."

The crimson curtains rolled back—the entire stage was filled with a steel cage—enormous African lions paced up and down, glared and growled at the audience, snapped at one another and generally behaved as lions are supposed to do.

Bonavita entered, closed the steel gate behind him, and stood for a moment like a statue. He was a man of splendid physique, dressed in a kind of semi-military uniform. The audience gave him a magnificent ovation. He was the one lion-tamer in the world who never used a whip. Unconcernedly he walked into the midst of the lions and put them through their paces. They obeyed his commands like children—all but one.

One great tawny beast retired sulkily into a corner, lashed his tail and glared at Bonavita in a threatening way.

The audience was delighted. To them it was a duel between a man's pluck and a dangerous animal's temper.

Bonavita ordered the lion out of his corner. For a moment it seemed about to obey, then slouched to

YOU AND YOUR HAND

of the cage and crouched glaring at his The man faced the lion with his back to the ice. As if apprehensive of impending trouble other animals slunk into corners leaving the lion and its tamer to settle it between them. The packed theatre became so silent that a pin might have been heard to fall. The Princess at my side gripped my arm in her intensity of excitement.

Suddenly the great beast gave a roar of defiance that shook the very chandeliers. The moment had come! With one bound he sprang on Bonavita and knocked him to the floor, mauling his right shoulder and arm.

Then the unexpected happened. While everyone seemed paralysed with fear, the Princess sprang from her seat. In a second her hand and arm were through the bars jabbing and striking the lion's face with a parasol she carried. Growling, the beast retreated to his corner, an attendant opened the steel gate, but the sight of the lions now restless and prowling frightened him into hesitation. Pushing him aside the Princess entered the cage, lifted the injured man's head to her lap; then slowly and gently with the help of an attendant carried him through the lions and out of the gate into safety.

Bonavita was rushed to a hospital. The Princess went with him in the ambulance. An operation saved his life, but failed to save his right arm.

Still Destiny had not played all her cards. Some weeks later the papers announced that the great American lion-tamer was sailing the next day for New York. That night the Princess called at my home—“I came to say good-bye,” she said. “I am leaving for the States in the morning. Bonavita is not well enough to travel alone.”

A month or so later the post brought me a letter

PART III

